

**AN INTRODUCTION TO
COLLOQUIAL BENGALI**

GRAMOPHONE RECORDS OF COLLOQUIAL BENGALI.

Five double-sided gramophone records containing Sentence Drills 1-31, Exercise 31(a) and "The Jackal's Dream" (p. 174), from the *Introduction to Colloquial Bengali*, spoken by Mr. B. B. Chatterjee, have been published by the Linguaphone Institute.

Full particulars of these records can be obtained from the Linguaphone Language Institute, 24-27, High Holborn, London, W.C.1.

IN PREPARATION.

A COLLOQUIAL BENGALI READER. By W. SUTTON PAGE.

This book is intended for the use of students who, having finished the *Introduction to Colloquial Bengali*, wish to learn to read and write colloquial Bengali. Its contents will include

- (i) An introduction to Bengali characters.
- (ii) A transcription in Bengali characters of the sentence-drills, exercises and stories in the *Introduction to Colloquial Bengali*.
- (iii) A number of new stories in Bengali characters with annotations and English translation.
- (iv) A vocabulary of colloquial Bengali (Bengali-English and English-Bengali).

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AN INTRODUCTION TO
COLLOQUIAL BENGALI

by

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Preface

COLLOQUIAL Bengali is very different from the Bengali of books. Unfortunately hitherto most Europeans who have tried to learn the language have begun by studying literary Bengali, and consequently have often failed to acquire a good command of the colloquial speech which is used in conversation by all Bengalis, even by the most highly educated. A far better method would certainly be to begin with the spoken language, and when that has been mastered to proceed to a study of its literary form. Experience has shown that those who approach the language in this way not only acquire more facility in speaking and in understanding spoken Bengali, but also gain a better all-round mastery of the language.

This book aims at providing the materials and the help needed by students who wish to become familiar with Bengali as a spoken language. It is based upon some years of practical experience in teaching Bengali to beginners; the greater part of the material has been actually used in class work at the School of Oriental Studies, and found so useful and effective that it seemed desirable to present it in printed form in order to avoid the loss of time involved in dictating it in class.

There is also reason to hope that it may be of use not only to beginners who intend to make a thorough study of the language, but also to a large number of Europeans resident in Bengal who have not the leisure to acquire a complete knowledge of the written language, but would be glad to learn enough to be able to carry on a conversation in Bengali. Such students have in the past been discouraged from attempting to study Bengali by the necessity of mastering the Bengali script. In this book no Bengali characters have been used. Everything has been written in the phonetic script of the International Phonetic Association according to the actual pronunciation and without regard to the sometimes very unphonetic Bengali orthography. The whole of the Bengali matter contained in the book is in the purely colloquial style, and the section on Grammar (pp. 115-172) is, so far as I am aware, the first attempt that has ever been made at a grammar of spoken Bengali as distinct from the Bengali of books.

I have to acknowledge with sincere gratitude the help that I have received in preparing this book from many Bengali friends, and particularly from my colleagues in the Bengali Department of the School of Oriental Studies, to whom, amongst other things, I owe the stories to

be found in the latter part of the book, with the exception of "The Story of the Two Fools," which is based upon a story in *Hin-tschant Upakatha*, an excellent collection of folk-tales published by the Prakrit Press, Calcutta. I have also to thank Miss G. M. Summers both for her help in the correction of the proofs, and also for many valuable suggestions made by her while using the material in teaching Bengali at the School of Oriental Studies.

The Linguaphone Institute has published five double-sided records recorded by Mr. B. B. Chatterjee covering Sentence Drills 2-5, Exercise 31(a) and the story on pages 174-177, "A Jackal's Dream." Full particulars of these records can be obtained from the Linguaphone Language Institute, 24-27, High Holborn, London, W.C.1.

W. SUTTON PAGE.

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Introduction

LEARNING to speak a new language means acquiring a number of new habits of speech. It is notoriously much easier to acquire bad habits than to get rid of them. In language-learning, therefore, we ought to guard ourselves from the first against the formation of wrong habits of speech. Whenever we learn a new word or phrase or sentence, we should insist upon pronouncing it properly from the beginning, for each time we say it incorrectly we make it more difficult to say it correctly.

The standard of correct pronunciation in any language is not an abstract thing laid down by authority. Correct pronunciation is simply pronunciation which accurately imitates a chosen model in regard to articulation, intonation and rhythm, or as a teacher of singing would say, in diction, tune and time. The model which has been chosen for our present purpose is the speech of an educated Bengali living in Calcutta.

Our first business is with articulation. Until we have learnt to make each of the sounds in a sentence correctly, it is worse than useless to practice the sentence for intonation and rhythm. Before attempting to deal with any of the sentence drills in this book the student should read carefully the notes on the sounds prefixed to each lesson and then practise the phonetic drill, until he can make each of the new sounds accurately and easily, not only by itself but in combination with other sounds. The next step is to listen a number of times to the Sentence Drill as spoken on the record, then to try to say each sentence with the record, and only then to attempt to repeat the sentences by oneself.

It is not enough to reproduce accurately the articulation of each of the syllables of a sentence; one has to see that the intonation also imitates that of our chosen model. We must attend to the tune as well as to the diction. The student should aim from the first at copying not only the pronunciation of individual sounds but also the sentence intonation of the record.

Foreigners often give one the impression of speaking very rapidly, but as a matter of fact languages do not differ very much in respect of speed. A good average for Bengali is five syllables per second, and the student, having mastered the correct articulation and intonation of a sentence, should practise it until he can say it at this rate. It is important, however, to bear in mind that the speed varies in different sentences, and even in different parts of the same sentence, according

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to the meaning and the emphasis. Attention should be paid to the rhythm of the sentence, and the way in which words are grouped. In these matters scrupulously careful imitation of the record is of far more value than abstract rules.

In working through the lessons it will be necessary, if satisfactory results are to be obtained, that the student should neglect nothing, but see that each step has been thoroughly mastered before the next is attempted. Before beginning a new lesson *all* the sentences in *all* the previous sentence drills should be thoroughly revised, i.e. they should all be heard at least once more on the gramophone, and all be repeated at least once more by the student.

The Substitution Tables, which begin in Lesson II, should be fully used. It may be well also to make other substitution tables for oneself from other sentences, but care should be taken to see that these tables do not contain either grammatical mistakes or nonsense sentences. For this purpose they should, if possible, be submitted to a competent teacher. Before studying one of the sections headed "Inductive Grammar," which begin in Lesson III, the student should make his own inductions from the Sentence Drill in question, and then compare his results with those given in the book. The Exercises, which begin in Lesson IV, should be worked through carefully before looking at the key to which reference is made at the foot of each Exercise.

When Lesson XXII is reached the student should begin to use the Grammar (pp. 115 and following), and when all the lessons have been finished he should work systematically through the Grammar and learn the illustrative sentences given in it. The Grammar does not pretend to deal with the whole of the grammatical material, but only presents in as brief a form as possible those rules of accidence and syntax which are of the greatest practical importance in colloquial Bengali.

It is not pretended that this book will enable students to get the best results without a teacher. The ideal arrangement would be to divide one's work into four periods:

- (1) A period spent in preparing the lesson with the help of the book and the gramophone records.
- (2) A period spent with the teacher, working through the sentence drills and exercises.
- (3) A period spent with a teacher in conversation and "unconscious assimilation" work on the lines explained below.
- (4) A period of revision of the day's work with the aid of the book and the gramophone records.

During the period devoted to "unconscious assimilation" no English should be used at all. The following forms of work will be found useful:

- (a) A talk by the teacher on any simple subject. This talk should deal only with concrete material and may most profitably take the form of an "object lesson."
- (b) Action drill, in which the teacher performs a number of actions and tells the pupil what he is doing or going to do or what he has done.
- (c) Imperative drill, in which the teacher tells the pupil to perform certain actions and sees that he obeys each command without any explanations in English.
- (d) Object drill, in which the teacher tells the pupil the names of a number of objects and then asks him to point them out to him one by one.
- (e) Story drill, in which the teacher tells the pupil a story that is already known to him.
- (f) Picture drill in which, the teacher describes a picture, always using the same words.

During this "unconscious assimilation" work the teacher should use only colloquial Bengali and should talk quite naturally just as if the pupil understood all he is saying. As the lessons proceed the pupil will begin to be able to join in the conversation, but he should not be urged to do this prematurely, or he will form bad speech habits which it will be difficult afterwards to correct.

It is important that there should be a daily lesson, or, if no teacher is available, some time spent every day by the pupil in the study of the book with the help of the gramophone records.

An Introduction to Colloquial Bengali

LESSON I.

SOUNDS AND SYMBOLS.

The Vowel a.

The same vowel as in the words *far, ah, can't*, as usually pronounced in Southern English. Care must be taken never to substitute for it the vowel sound in *fat, had, can*.

The Vowel i.

The same vowel as in the words *keen, we, seat* in Southern English. Never substitute for it the vowel sound in *kin, whip, sit*.

The Vowel u.

The same vowel as in *who, soon, food* in Southern English. Never substitute for it the vowel sound in *put, book*.

It is important to remember that all the above vowels are pure vowels without any suggestion of a diphthong about them; that is to say, there must not be the slightest change in the position of the lips or the tongue during the pronunciation of the vowel. Many English people pronounce the vowels in *he* and *who* with more or less of a diphthongal quality. This must be carefully avoided in pronouncing the Bengali *i* and *u*. Practise these vowels before a mirror, watching the lips to see that they do not move at all while the vowel is being pronounced.

The Consonant n.

The same consonant sound as in the words *nine, noon*.

The Consonant m.

The same consonant sound as in the word *mum*.

The Consonant ſ.

Not quite the same as *sh* in the words *hush, shall*. In pronouncing the English *sh* the tip of the tongue is close to the upper gums. Put the tip of the tongue low down behind the lower teeth, and then try to say the *sh* in *hush*, and the result will be a Bengali *ſ*.

The Consonant r.

The Bengali *r* is not usually rolled quite so much as the Scottish or Welsh *r*, but it should not be reduced to a mere fricative consonant;

the tongue-tip should tap distinctly at least once on the upper gums. Even when not followed by a vowel, *r* must be distinctly pronounced, and not dropped like the *r* in *far*, as pronounced in Southern English.

When one consonant immediately follows another in Bengali, the first consonant must be fully pronounced before the second is begun. In English the practice is different, the second consonant being often begun before the organs have been released from the position required for the first consonant; e.g. *act*, *apt*.

PHONETIC DRILL I.

Practise saying the following, remembering that when one vowel follows another in Bengali, it is necessary to glide from one to the other without any jerkiness or suspicion of a glottal stop, and also without anything like an English *w* or *y*. Put the stress in each case on the first vowel.

a, ai, aia, au, ana, ama, aṣa, ara, amra, i, ia, iu, iau, ini, imi, iṣi, iri, u, ui, ua, uai, uru, usu, umu, unu.

SENTENCE DRILL I.

I. ami aṣi.	I come.	I come.
amra aṣi.	We come.	Let me come.
2. ami 'aṣina.	I come-not.	We come-not.
amra 'aṣina.	We come-not.	I don't come.
3. ami 'aṣini.	I come-not (<i>p</i>).	We come-not (<i>p</i>).
amra 'aṣini.	We come-not (<i>p</i>).	I didn't come.
4. ami ani.	I fetch.	We didn't come.
'na, 'anina.	I fetch-not.	I fetch it.
5. amra ani.	We fetch.	Let me fetch it.
'na, 'anina.	No, I-fetch-not.	No, I don't fetch it.
6. na, ami 'anini.	No, I fetch-not (<i>p</i>).	We fetch it.
na, amra 'anini.	No, we fetch-not (<i>p</i>).	Let us fetch it.
7. ami ni'aṣi.	I having-taken-come.	No, we don't fetch it.
ami ni'aṣina.	I having-taken-come-not.	No, I didn't fetch it.
8. amra suni	We listen.	No, we didn't fetch it.
amra sui.	We lie-down.	I bring it.
		Let me bring it.
		I don't bring it.
		We listen.
		Let us listen.
		We lie down.
		Let us lie down.

9.	ami nii.	I take.	I take it. Let me take it.
	ami nami.	I get-down.	I get down. Let me get down.
10.	amra 'niina.	We take-not.	We don't take it.
	na, ami 'niini.	No, I take-not (<i>p</i>).	No, I didn't take it.

NOTES ON SENTENCE DRILL I.

- (a) The stress mark ' is placed *before* the syllable on which the stress falls. The word stress usually falls on the first syllable of each word. Note, however, ni'asi (Sentence 7), which is really a contraction of two separate words, 'nie 'asi.
- (b) The negative particles na (present) and ni (past) are not stressed. Even when the speaker wishes to emphasize the negation, the stress will still be on the word before the na or the ni, and not on the na or ni itself. Thus we say 'asina, 'asini, and not asi'na, asi'ni, even when we want to deny emphatically.
- (c) The insertion of (*p*) after a *not* in Column 2 means that it corresponds to *ni* and not to *na*, and therefore changes the preceding verb into a past in meaning, though not in form.

LESSON II.

SOUNDS AND SYMBOLS.

The Vowel o.

Very like the pure vowel in the words *no, note, goat* as pronounced in Wales. Great care must be taken not to substitute for it the diphthongal *ou* sound commonly used in these words in Southern English. There must be absolutely no movement of the lips or tongue while the vowel is being pronounced. Practise the sound before a mirror, so that you may detect and prevent the slightest movement of the lips *while* pronouncing it.

The tongue and lip position for o are about midway between those for a and u. The Bengali o is not so near to u as the French vowel in the word *eau*.

The Consonant b.

The same consonant as in *babe*.

PHONETIC DRILL II.

o, oa, ao, oi, ou, ono, omo, oso, oro, obo, aro, anbo, ambo, unbo, asbo, sobo, osbo, boro, bono, boni, buno, buni.

INTRODUCTION TO COLLOQUIAL BENGALI

SENTENCE DRILL II.

1. ami aʃbo.	I shall-come.	I shall come. I'll come. I'm coming.
2. na, ami ar 'aʃbona.	No, I more shall-come-not.	No, I'm not coming any more.
3. amra 'aʃbona.	We shall-come-not.	We aren't coming.
4. ami ſobo. 'ſobona.	I shall-lie-down. I (or we)-shall-lie-down-not.	I'm going to lie down. I'm not (or we aren't) going to lie down.
5. amra nambo. na, 'nambona.	We shall-get-down. No, we-shall-get-down-not.	We'll get down. No, we won't.
6. ami boʃbo. na, 'boʃbona.	I shall-sit. No, I-shall-sit-not.	I'm going to sit down. No, I'm not.
7. ami aro anbo. amra ar 'anbona.	I more shall-fetch. We more shall-fetch-not.	I'll fetch some more. We aren't going to fetch any more.
8. amra bɔi niaʃbo.	We book having-taken-shall-come.	We'll bring the book (or books).
9. ami abar ſunbo.	I again shall-listen.	I'm going to listen to it again.
10. amra nobo. na, amii nobo.	We shall-take. No, I shall-take.	We'll take it. No, I'll take it.

SUBSTITUTION TABLE I.
(Based on Sentence Drill I.)

ami	aʃi	na
amra	ani	ni
—	niaʃi	—
	ſuni	
	nii	
	sui	
	nami	

Any word in column 1 can be followed by any word in column 2, and that by any word in column 3, and the result will be a good Bengali sentence. The sign — indicates that if no word is taken from the column in which it occurs, one will still have a good Bengali sentence. There are in this substitution table 63 possible combinations; that is to say, 63 different Bengali sentences can be made from it. Write out these 63 sentences, and say them aloud, and translate each of them into English.

LESSON III.

SOUNDS AND SYMBOLS.

The Vowel e.

Very like the pure vowel in the words *say, gate*, as pronounced in Wales. The vowel in these words is pronounced in Southern English as a diphthong which might be approximately represented in our symbols by ei. It is very important for English students to avoid substituting ei for e. There must be absolutely no movement of the lips or tongue while the vowel is being pronounced. Practise the sound before a mirror so that you may detect and prevent the slightest movement of the lips *while* pronouncing it. The tongue and lip positions for e are about midway between those for a and i.

When e is followed immediately by a final r great care must be taken to avoid inserting an extra syllable as is usually done in the corresponding case in Southern English. In Bengali er will rhyme with Kerr as pronounced in Scotland, and not with the Southern English pronunciation of *care*.

The Consonant g.

The same as the g in *get*.

PHONETIC DRILL III.

e; ei, ie, ae, oe, eu, mege, bes, neme, nebar, nebe, er, ane, asbe, gabe, gai, gae, sobe, ager, bosbe, baser, mere, berie, era, ser.

SENTENCE DRILL III.

1. je asbe.	He will-come.	He's coming.
na, asbena.	No, he-will-come-not.	No, he's not.
2. e sonibar asbena.	He Saturday will-come-not.	He won't come on Saturday.
3. era sombar asbe.	They Monday will-come.	They'll come on Monday.
4. o neme asbe.	He having-got-down will-come.	He'll come down.
5. ora age asbena.	They before will-come-not.	They won't get here first.
6. o bagane berie asbe.	He garden-in having-come-out will-come.	He'll come out into the garden.
7. e 'ramer boi ni'asbena.	He Rām's book having-taken-will-come-not.	He won't bring Rām's book.
8. 'ram 'er boi niasbe.	Rām his book having-taken-will-come.	Rām is going to bring this person's book.

9. *je bagane gie bosbe.* He garden-in having-gone will-sit. He'll go into the garden and sit down.
10. *era gan gabe.* They song will-sing. These people are going to sing a song.

NOTES ON SENTENCE DRILL III.

- (a) In the translations of the sentences *she* can be substituted in every case for *he*, and *her* for *his*.
- e, he, she, this person here.*
- o, he, she, that person over there.*
- se, he, she, that person (of whom we are talking).*
- (b) In sentence 7 ramer is one word with the stress on the first syllable; in sentence 8 ram er is two words with an equal stress on each.
- (c) When one vowel follows another immediately, and the combination forms a real diphthong (i.e. a single syllable), this is marked by the sign — linking the two vowels; e.g. bōi (sentences 7 and 8). In other cases where the diphthongal sign is not shown the two vowels should be pronounced as separate syllables.

SUBSTITUTION TABLE II.

(Based on Sentence Drills I and II.)

ami	aſbo	na
amra	aſi	—
—	ſunbo	
	ſuni	
	ſobo	
	ſui	
	nambo	
	nami	
	bosbo	
	bosi	
	bōi anbo	
	bōi ani	
	bōi niaſbo	
	bōi niaſi	
	bōi nobo	
	bōi nii	

This table provides for the formation of 96 Bengali sentences. Write out a number of these, say them aloud, and translate each of them into English.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL I.

- (a) The personal pronouns for the 1st person nominative are:—
 - Singular ami, *I*.
 - Plural amra, *We*.
 - (b) The ending -i is the sign of the 1st person present (singular or plural) of the verb; e.g.
 - asi, ani, suni, sui, nii, nami.
 - (c) na added to a present form makes it negative present.
 - (d) ni added to a present form makes it negative past.
 - (e) na may be used both as a negative adverb (*not*), and as an interjection (*no*).
 - (f) The 1st person imperative is expressed by the same form as the 1st person present indicative. Thus ami asi may mean either *I come* or *Let me come*.
 - (g) A verb can be used with the subject or object (or both) unexpressed, if these can be understood from the context or the circumstances.

LESSON IV.

SOUNDS AND SYMBOLS.

The Vowel ɔ.

Like the vowel in *got*, but entirely without lip-rounding, and often a little longer than the English vowel. The tongue-position is about midway between a and o.

The Consonant l.

As in *lily*. Bengali never uses the English "dark *l*," as in *full*, *milk*, and other cases where the *l* has no vowel following it. Many English people pronounce such words as *cool*, *rule*, practically as dissyllables, whereas in Bengali *kul*, *rul*, would be treated strictly as monosyllables without any *u*-like quality in the *l*.

PHONETIC DRILL IV.

c, ca, ca, ca, co, co, oca, oca, oca, oe, oi, bæle, boli, bælo, mosæ, mæsa, nilo, gæla, gola, ræona, næ, noi, nai, nae, boi, bœ, særø, soro, gæl, gol, golmal, nœl.

SENTENCE DRILL IV.

I. se ase. na, asena. aseni.	He comes. No, he-comes-not. He comes-not (<i>p</i> .).	He comes. No, he doesn't. He didn't come. He hasn't come. They haven't come.
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2.	e mee oſčb ſonena.	This girl that-all listens-to-not.	This girl pays no attention to all that.
3.	o meera ſombar aſe, ſonibar aſena.	Those girls Monday come, Saturday come-not.	Those girls come on Mondays, not on Saturdays.
4.	ei amar mee, ora amar mee nōē.	<i>This</i> my daughter; those my daughter are-not.	<i>This</i> is my daughter; those aren't my daughters.
5.	orai ſčb niaſe, amra niaſina.	<i>They</i> all having-taken- come, we having- taken-come-not.	It's they who bring it all, not we.
6.	oſčb rameri, amar nōē.	That all <i>Rām's</i> , mine is-not.	It's to <i>Rām</i> those things belong, not to me.
7.	o amāe eſčb bole ni.	He me-to this-all says- not (<i>p</i>).	He didn't tell me all this.
8.	e o meer bōi nōē.	This that girl's book is-not.	This isn't that girl's book.
9.	ora e gan gaēni.	They this song sing- not (<i>p</i>).	They didn't sing this song.
10.	na, ſe bōi ramer nōē.	No, that book <i>Rām's</i> is-not.	No, that book isn't <i>Rām's</i> .

SUBSTITUTION TABLE III.

e	amar	meer	mee	nōē
o	ramer	—	bōi	—
ſe	er	—	gan	—
	or	—	bagan	—

This table provides for the formation of 192 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL II.

- (a) The ending -bo is the sign of the 1st person future (singular or plural) of the verb; e.g.
aſbo, ſobo, nambo, bosbo, anbo, niasbo, ſunbo, nobo.
- (b) The usual order of words in a Bengali sentence is
subject, object, verb, negative;
or subject, adverb, verb, negative.
- (c) aro, *some more*; ar . . . na, *no more, not any more*.
- (d) The negative of a future form is expressed by adding na to the positive.

EXERCISE I(a).

1. ami nii. 2. amra niasini. 3. sunina. 4. nii. 5. amra sunini.
 6. namini. 7. na, suina. 8. na, ami sunini. 9. amra nami.. 10. asi.
 11. ami namina. 12. na, anini.

Read these sentences aloud and translate each of them into English. A translation of them will be found in Exercise I(b), on page 12. Some of the sentences will allow of more than one translation, but in such cases only one of the possible translations is given in Exercise I(b).

LESSON V.

SOUNDS AND SYMBOLS.

The Consonant k.

The same sound as the first consonant in the English words *key*, *calm*, but without any aspiration between the consonant and the vowel. Most English people aspirate *k* more or less when it stands at the beginning of a stressed syllable; thus they pronounce *key* as *khi* and *calm* as *kham*; but in Bengali *k* has often to be pronounced without any aspiration even at the beginning of a stressed syllable. The omission or insertion of the aspirate after the *k* may entirely alter the meaning of a word; thus *kan* means *ear*, but *khan* means *eat*; *kal* means *to-morrow*, but *khal* means *canal*. The student should practise the unaspirated *k* followed by each of the vowels in turn. The most difficult syllable for English people to say without an aspiration is *ki*. In this and other cases where one finds it difficult not to aspirate the *k*, it is a good plan to begin by putting the vowel before the *k*, and saying it many times in succession. For example, if one tries to say *ki* one may say *khi*, but if one says *ik*, there will not be the same likelihood of an aspiration creeping in. If one says in rapid succession *ik-ik-ik-ik*, one finds that one is equally saying *ki-ki-ki-ki*, but because one is thinking of *ik*, and not *ki*, aspiration is avoided.

The unaspirated *k* often sounds to an English ear like *g*, but the student must learn to distinguish the two sounds, which are really quite different.

The Vowel æ.

The vowel sound often heard in such words as *man* in Southern English. There are, however, many English speakers who make little or no difference in pronunciation between *man* and *men*; such people will have to take great care to distinguish between the Bengali *æ* and *e*, remembering that *æ* differs from *e* in being more like *a*.

PHONETIC DRILL V.

1. Read the following aloud:

a, e, a, æ, e, æ, ag, æg, gæg, gæ, æn, næn, nan, næ, na, mæm,
mæm, bæb, bab, bæ, ba, ræm, ram, mær, mar, sæm, sam, mæf,
mæf, fæ, fa, mæ, ma.

2. Repeat each of the following syllables at least ten times in rapid succession:

ak, sk, ok, uk, tek, ek, ik.

3. Say the following syllables, carefully avoiding any aspiration of the k:

ka, ko, ko, ku, kæ, ke, ki.

4. kaga, gaka; kogo, goko; kogo, goko; kugu, guku; kege, geke; kigi, giki.

SENTENCE DRILL V.

1. meera babake boleni, make bolbe.	The-girls father-to say- not (<i>p</i>), mother-to will-say.	The girls haven't told their father; they're going to tell their mother.
2. je amake erkom bolbe keno?	He me this-kind will- scold why?	Why should he scold me like this?
3. ke korbe? keu korbena.	Who will-do? Anyone will-do-not.	Who'll do it? Nobody.
4. keu keu korbe, keu keu korbena.	Someone someone will- do, someone someone will-do-not.	Some will do it, and some won't.
5. amra kauke beltona.	We any-one-to will- say-not.	We won't tell anybody.
6. je amake ki bolbe?	He me-to what will- say?	What will he say to me?
7. ke ke asbe? keu asbena.	Who who will-come? Anyone-at-all will- come-not.	Who are coming? Nobody at all.
8. kike bolbo? eke bolbo na eke bolbo?	Whom-to, I-shall-say? This-person-to I-shall- say or that-person- to I-shall-say?	Whom shall I tell, this person or that?
9. karo ejib korbe? ejib korbe.	Who (<i>plur.</i>) this-all will-do?	Who (<i>plur.</i>) will do all this?
10. ami karonon kore bolbo?	They will-do. I now having-done shall-say?	They will. How am I to say?

SUBSTITUTION TABLE IV.

je	mee	aſe
e	meera	neme aſbe
o		berie aſena
er		nameni
or		eſb ſone
amar		bagane aſeni
ramer		gan gabena
		boi niaſbe
		ſeb boleni
		gan funbe

This table provides for the formation of 140 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL III.

- (a) The ending -be is the sign of the 3rd person future (singular or plural); e.g.
aſbe, niaſbe, boſbe, gabe.
- (b) The ending -ra is the sign of the nominative plural, e.g.
amra, era, ora.
- (c) The ending -r or -er is the sign of the genitive singular (*of, 's*); e.g.
er, ramer.
- (d) The ending -e is the sign of the locative case (*in, to, into*); e.g.
bagane.
- (e) Personal pronouns, 3rd person.
Nominative singular e, o, je, he, she.
Nominative plural era, ora, they.
Genitive singular er, or, his, her, hers.
- (f) e, *this person or thing here*;
era, *these people here*;
er, *of this person or thing*;
o, *that person or thing over there*;
ora, *those people*;
or, *of that person or thing*;
je, *that person or thing of whom we are talking*.
- (g) The ending -bar means -day; e.g.
ſombar, ſonibar.
- (h) Past participles active.
neme, *having got down*.
berie, *having come out*.
gie, *having gone*.
ni (=nie), *having taken*.

EXERCISE I(b).

1. I take it. 2. We didn't bring it. 3. I don't listen. 4. Let's take it.
 5. We didn't listen. 6. I didn't get down. 7. No, we don't lie down.
 8. No, I didn't listen. 9. We get down. 10. Let me come. 11. I don't
 get down. 12. No, we didn't fetch it.

For the Bengali translation of these sentences see Exercise I(a) on page 9.

EXERCISE II(a).

1. bo*si*. 2. aro nobo. 3. ami *suini*. 4. ami bō*i* nobona. 5. amra
 bo*sina*. 6. ar sunbona. 7. amra *suina*. 8. bō*i* niasbo. 9. ar anini.
 10. amra abar sobo. 11. na, amra naimini. 12. ami bō*i* abar niasbo.
 13. amra ani. na, anina. 14. ami abar bosbona. 15. ami ar a*fini*.
 16. amra bō*i* niini. 17. abar a*sbo*. 18. bō*i* niasini. 19. aro niasbo.
 20. na, ami bo*sini*.

For the English translation of these sentences see Exercise II(b), page 16.

LESSON VI.

SOUNDS AND SYMBOLS.

The Consonant h.

The Bengali *h* differs from the English *h* in being always fully voiced. The English *h* is only voiced when it occurs between two vowels, e.g. in *ahead*, *aha*, *behave*. In the English word *hat* (when it stands without any preceding vowel) the *h* is merely breath without voice: the voice begins (i.e. the vocal cords begin to vibrate) only with the vowel. But in the Bengali words *holo*, *harie*, *hori*, the voice begins with the aspiration and runs through it.

The Vowel æ.

This is æ nasalized. Pronounce æ while allowing the breath to pass through the nose instead of through the mouth, and you will say æ. It is important to see that the nasalization begins (i.e. that the breath begins to pass through the nose) as soon as the pronunciation of the vowel begins. Some English people, when trying to nasalize vowels, really only add after them a nasal consonant. Thus they tend to pronounce hæ as the English word *hang*. But when a nasalized vowel is properly pronounced, there is as much nasality about the beginning as about the end of it, and it is a vowel all through, not a vowel ending in a nasal consonant. Students who are acquainted with the pronunciation of the French nasal vowels should have no difficulty with the nasal vowels of Bengali; the nasal vowel in hæ is practically the same as the nasal vowel in the French word *fin*.

PHONETIC DRILL VI.

- i. Pronounce the following, trying to voice initial h as fully as h between vowels.
aha, ha, ahi, hi, ahu, hu, aho, ho, ahe, he, aho, ho, ahæ, hæ.
2. Pronounce the following, taking care to avoid a final ng sound after æ.
æ, ðæ, gæ, gðæ, bæ bðæ, ræ, rðæ, sæ, sðæ, læ, lðæ, kæ, kðæ, hæ, hðæ.

SENTENCE DRILL VI.

1. se omni boslo.	He at-once sat-down.	He sat down at once.
2. se ki sjkale gælo?	He [?] morning-in went?	Did he go in the morning?
hæ, gælo boi ki?	Yes, he-went except what?	Yes, of course he did.
3. or bon ei rɔona holo.	His sister just-now starting became.	His sister has just started.
4. or ki hsbe?	Of-him what will-become?	What will become of him?
or ki holo?	Of-him what became?	What's become of him?
5. era ki ki nilo?	They what what took?	What things did they take?
6. amar se bɔiguli ki harie gælo? hæ, harie gælo.	My those books [?] having-lost went? Yes, having-lost they-went.	Have those books of mine got lost? Yes, they have.
7. ora kæno e bɔiguli nielo?	They why these books having-taken-came?	Why did they bring these books?
8. hori ki osjb liklo? hæ, liklo.	Hari [?] that-all wrote? Yes, he-wrote.	Did Hari write all that? Yes, he did.
9. amra ramer age rɔona hɔbona.	We Rām-of in-front starting will-become-not.	We won't start before Rām.
10. keu ki namlo? na, keui na. hæ, keu keu namlo.	Anyone [?] got-down? No, any-one-at-all not. Yes, some-one some-one got-down.	Did anyone get down? No, no one at all. Yes, some people got down.

NOTES ON SENTENCE DRILL VI.

- (a) In sentences 2, 6, 8, 10, ki is used simply as a kind of spoken note of interrogation, and is therefore represented in the second column

by the sign [?]. When *ki* is used in this way it must not be emphasized, but treated as an enclitic attached to the preceding word. For example, in sentence 2 *se ki* should be pronounced as if it were one word, 'Jeki, with the stress on the first syllable. Sometimes the interrogative particle *ki* is used at the beginning of a sentence; in such cases the stress is thrown forward on to the following word; e.g. *ki harie gælo*, *Did he get lost?*

- (b) In sentences 4, 5 *ki* is not an interrogative particle, but an interrogative pronoun meaning *what?* In such cases *ki* is stressed.
- (c) In sentence 5 *ki*, being repeated, has a distributive force. The speaker wants a list of the different things which were taken. If one *ki* only were used, the sentence would mean simply, *What did they take?*
- (d) The intonation of the question in sentence 2 may be represented graphically as follows:



The first syllable of *ækale* being pronounced on a low tone makes the word prominent, and shows that the speaker wants to know whether it was in the morning, or at some other time that he went.

If the sentence were said with the intonation arranged thus



the question would mean, *Was it he, or someone else who went in the morning?*

Again with the intonation



it would mean, *Did he really go in the morning or not?*

In questions requiring the answer *Yes* or *No*, this is the usual scheme of intonation. The first syllable of the emphatic word is pronounced on a lower tone than any other syllable in the question, and the last syllable in the question on a high-falling tone.

Other examples are

Sentence 6. _ .^ Have those books of mine got lost?

Sentence 8. _ .^ Did Hari write all that (or did someone else write it)?

.... _ .^ Did Hari write all that (or was it something else he wrote)?

.... _ .^ Did Hari write all that (or only part of it)?

.... _ .^ Did Hari write all that?

SUBSTITUTION TABLE V.

—	meera	make	—	bolbe	—
e	mee	babake	ʃɔb	bolbena	kæno
o		eke	eʃɔb	bole	
se		oke	ɔʃɔb	bolena	
er		amake		boleni	
or		ramke			
amar					

This table provides for the formation of 3,360 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL IV.

- (a) The ending -e is the sign of the 3rd person (singular or plural) of the present tense ; e.g. ase, sone, nœ, bole, gae.
- (b) Je, e, o can be used as adjectives as well as pronouns, the same forms being used before both singular and plural nouns; e.g.
 e mee, *this girl*;
 e meera, *these girls*;
 o mee, *that girl (over there)*;
 o meera, *those girls (over there)*;
 se mee, *that girl*;
 se meera, *those girls*.
- (c) The present of the verb *to be*, when used as the simple copula, is unexpressed in Bengali in affirmative sentences.
 ei amar mee, *This is my daughter*.
 oʃɔb ramer, *Those things are Rām's*.
 The corresponding negative in the third person is nœ.
 ora amar mee nœ, *Those aren't my daughters*.
 e o meer bɔi nœ, *This isn't that girl's book*.
- (d) When the subject of a sentence is in the plural, the complement, if there is one, is not put in the plural form as in English.
 ora amar mee nœ, *Those aren't my daughters*.
 era amar mee, *These are my daughters*.
- (e) The particle i may be added to words for emphasis. It can often be expressed in English by some such expression as *It is . . . who (or that). . . .* See sentences 4, 5, 6.
- (f) First personal pronoun objective singular, amae, *me, to me*.
- (g) ʃɔb, *all*; eʃɔb, *all this*; oʃɔb, *all that*.

EXERCISE II(b).

1. Let's sit down. 2. I'll take some more. 3. I didn't lie down.
 4. I'm not going to take the books. 5. We don't sit down. 6. I'm
 not going to listen (to) any more. 7. We don't lie down. 8. I'll bring
 the books. 9. We didn't fetch any more. 10. We'll lie down again.
 11. No, we didn't get down. 12. I'll bring the books again. 13. We
 fetch it. No, we don't. 14. I'm not going to sit down again. 15. I
 didn't come any more. 16. We didn't take the books. 17. We're
 coming again. 18. I didn't bring the books. 19. We'll bring some
 more. 20. No, I didn't sit down.

For the Bengali translation of these sentences see Exercise II(a) on page 12.

EXERCISE III(a).

1. ami nemne asbo. 2. ram gan gabe. 3. amra sonibar asini. 4. ami
 age asbo. 5. o bagane berie gie jobe. 6. ram bagane bōi niasbena.
 7. amra gan gāini. 8. amra bagane berie asbo. 9. bōi sombar anbena.
 10. ami bagane gie bosbo. 11. ora berie asbe. 12. ami ramer bōi sonibar
 niasbo. 13. se bagane bosbena. 14. amra sombar e gan sunini. 15. era
 ramer bagane asbe. 16. amra bagane gie gan sunbo. 17. ami or bōi
 niasini. 18. era sonibar ase.

For the English translation of these sentences see Exercise III(b) on page 18.

LESSON VII.

SOUNDS AND SYMBOLS.

The Consonant t.

This is a true dental sound, found in Italian and French, but not in Southern English, except when a *t* is followed immediately by *th* as in *not thick, what the*. The tongue must touch the teeth, and not the gums as in the English *t* in *tight*. The sound must be clearly distinguished from the English *th* in *think*, which is a fricative sound, whereas the Bengali *t* is a plosive.

It is important to pronounce the Bengali *t* without any following aspiration. This is not easy for English people, most of whom are in the habit of aspirating a voiceless plosive when it stands at the beginning of a stressed syllable. The omission or insertion of an aspiration after *t* may entirely alter the meaning of a Bengali word. Thus, *take* means *him*, but *thake* means *he stays*. The student should practise the un-aspirated *t* followed by each of the vowels in turn. It is a good plan

to begin by putting the vowel before the t, and saying this combination many times in succession. If one says at-at-at-at rapidly one finds that one is equally saying ta-ta-ta-ta, but because one is thinking of the syllable as at, and not as ta, aspiration is avoided.

Never allow yourself to be careless about the pronunciation of t or to substitute for it the English t, which is not a true dental sound, as the tongue does not touch the teeth but the gums in pronouncing it.

The Vowel ā.

This is a nasalized, i.e. pronounced while allowing the breath to pass through the nose instead of through the mouth. See the remarks on ā in Lesson VI.

PHONETIC DRILL VII.

1. Repeat each of the following syllables at least ten times in rapid succession.
at, ɔt, ot, ut, æt, et, it.
2. ata, ta, ɔtɔ, tɔ, oto, to, utu, tu, ætæ, tæ, ete, te, iti, ti.
3. hæ, hā, gā, tā, tār, tara, tāra, take, tāke.

SENTENCE DRILL VII.

- | | | |
|---|--|---|
| 1. Je to make 'ki
bolbe? | He you-to what will-
say? | What will he say to
you? |
| 2. tumi take 'ki
bolbe? | You him-to what will
say? | What will you say to
him? |
| 3. tomra ki kal aſbe? | You (<i>pl.</i>) [?] to-morrow
will-come? | Are you (<i>pl.</i>) coming
to-morrow? |
| na, ſukrobar
ſokale aſbo. | No, Friday morning-in
we-will-come. | No, we are coming on
Friday morning. |
| 4. tumi e bōguli
kinbena to, ami
kinbo? | You these books will-
buy-not if, I will-
buy? | If you aren't going to
buy these books, am
I to buy them? |
| 5. tara ki nouko kore
aſbe? | They [?] boat having-
done will-come? | Are they coming by
boat? |
| 6. tumi bā hate nebe
kæno? | You left hand-in will-
take why? | Why should you take
it in your left hand? |
| 7. e to mar ke hœ? | This-person you-of who
becomes. | What relation is this
person to you? |
| e amar nati hœ. | He my grandson be-
comes. | He's my grandson. |
| 8. tar Samir nam ki? | Her husband's name
what? | What's her husband's
name? |

9. ta to hobena. That at-any-rate will-
become-not. *That won't do.*
10. tate tomar ki? That-in you-of what? What's that to you?

SUBSTITUTION TABLE VI.

je	ki	ʃkale	ga'ō	—
e	kəno	ʃombar	aʃbe	
o	—	ʃonibar	əʃəb liklo	
era		ʃombar ʃkale	əʃəb likbe	
ora		ʃonibar ʃkale	bɔi anbe	
er bon		—	ʃəb nilo	
or mee			ʃəb nielo	
ram			rɔona holo	
hori			rɔona habe	
—			bɔi anlo	

This table provides for the formation of 3,690 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL V.

- (a) The ending -ke is the sign of the objective case, which may stand either for a direct or for an indirect object; e.g.
babake, make, amake (or amae), kake, kauke, eke, oke.
- (b) Interrogative words begin with k. Compare Latin *qui* in *quis*, etc.:
ke, who? kar, whose? kara, who? (plural).
kake, whom? ki, what? kəno, why? kəmon, how?
- (c) The interrogative word need not come at the beginning of the sentence as in English. See sentences 2, 5, 6, 10.
- (d) Indefinite pronoun.
Nominative. keu, anyone, someone.
keu . . . na, no one, nobody.
Objective. kauke, anyone, someone.
kauke . . . na, no one, nobody.
- (e) Repetition sometimes gives the idea of a distributive plural; e.g.
keu keu (sentence 4), ke ke (sentence 7).
- (f) There is no definite article in Bengali; thus meera in sentence 1 means *the girls*.

EXERCISE III(b).

1. I'll come down. 2. Rām's going to sing a song. 3. We didn't come on Saturday. 4. I shall get here first. 5. He'll go out into the garden and lie down. 6. Rām isn't going to bring the books into the

garden. 7. We didn't sing a song. 8. We'll come out into the garden. 9. They won't fetch the books on Monday. 10. I shall go into the garden and sit down. 11. They'll come out. 12. I'll bring Rām's book on Saturday. 13. He won't sit down in the garden. 14. We didn't hear this song on Monday. 15. They are coming to Rām's garden. 16. We'll go into the garden and hear the singing. 17. I didn't bring his book. 18. These people come on Saturdays.

For the Bengali translation of these sentences see Exercise III(a) on page 16.

EXERCISE IV(a).

1. e mee aṣeni. 2. e bagane boṣbo. 3. se bōi ramer. 4. rami ḍob
ane, ami anbona. 5. ram amāē ej̄ob bōle. 6. ora bagane berie aṣeni.
7. era ramer mee. 8. amar meera sombar aṣbe. 9. oṣob amari. 10. e
bōi ramer meer nōē. 11. ramer meera ḍob niaṣeni. 12. neme aṣena.
13. ramer mee gan gaēna. 14. se amāē ej̄ob bolbe. 15. meera abar
aṣeni. 16. ami e meer bōi sonibar niaṣbo. 17. amar mee ramer bagane
gie boṣbe. 18. o amar bōi. 19. amar meera amāē ḍob bōle. 20. o bagan
ramer nōē.

For the English translation of these sentences see Exercise IV(b) on page 21.

LESSON VIII.

SOUNDS AND SYMBOLS.

The Consonant l.

This is a lengthened 1. The tongue remains in the 1 position for a longer time than usual. This lengthened 1 may be heard in *ill luck*. If the two words, *ill* and *luck*, are pronounced with a pause between them, one gets a doubled 1, which we may represent by ll, but if the two words are run together, as they usually are in an ordinary sentence, one gets a lengthened 1, which we may represent by l:. In Bengali lengthened consonants occur not only when the last consonant of one word is the same as the first consonant of the next word, but also in the middle of words, e.g. bo:k:o, bo:k:e.

PHONETIC DRILL VIII.

ala, al:a, ili, il:i, ulo, ul:o, kolo, kol:o, bo:le, kolur, kolum, kole,
kolke, male, mal:e.

SENTENCE DRILL VIII.

I. tomra kōbe ele? You (*pl.*) when came? When did you (*pl.*)
here?

2. tomra ki sunlena You (*pl.*) [?] heard-not Didn't you (*pl.*) hear
ami take 'ki I him-to what said? what I said to him?
bokum?
3. tumi oke make Why did you hit him?
kreno?
4. ami mone kolum I mind-in did you hav- I thought you'd got
tumi harie gele. ing-lost went. lost.
5. ami koto bar mana I how-many time pro- How often I've told
kolum, tobu hition did, yet you you not to do it, and
tumi sunlena. listened-to-not. yet you've paid no attention.
6. tomra kal s̄okale You (*pl.*) yesterday When we heard that
r̄ōona hole sunc you (*pl.*) had started
amrao r̄ōona morning-in starting
holum. became having-heard
we-too starting
became.
7. tumi take 'ki bole? You him-to what said? What did you say to
him?
8. grame gie tumi ki Village-to having-gone What did you do when
bole? you what did? you got to the vil-
lage?
9. tumi ki s̄ob niegelena? You [?] all having- Didn't you take it all
niegelum bōi taken-went-not? away?
ki. Yes, having-taken-I- Yes, of course I did.
went except what.
10. ami har manlum. I defeat admitted. I give it up.

SUBSTITUTION TABLE VII.

tomra	ki	kal	s̄okale	aſbe	—
tara	—	ſombar	—	take bolbe	na
ſe		ſonibar		amake bolbe	
e		ſukrobar		eke bolbe	
o		—		oke bolbe	
tumi				make bolbe	
ora				babake bolbe	
hori				eſob niaſbe	
ram				oſob anbe	
era				ſeſob korbe	
—				ſob nebe	
				e bōiguli kinbe	

This table provides for the formation of 5,280 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL VI.

- (a) The ending -lo is the sign of the 3rd person past; e.g.
boslo, gælo, holo, nilo, nielo, liklo, namlo.
- (b) The past tense may be used either as a simple narrative tense (*he went*), or to describe something that has just happened (*he has gone*).
- (c) The suffix -guli is sometimes used as a sign of the plural:
bōiguli, *the books*; e bōiguli, *these books*.
- (d) Verbal inflections so far met:—

	<i>Present.</i>	<i>Past.</i>	<i>Future.</i>
<i>1st person</i> ..	-i		-bo
<i>3rd person</i> ..	-e	-lo	-be

- (e) Case endings so far met:—

	<i>Singular.</i>	<i>Plural.</i>
<i>Nominative</i>		-ra, -guli
<i>Objective</i>	-e, -ke	
<i>Genitive</i>	-er, -r	
<i>Locative</i>	-e	

- (f) The objective ending -ke (or -e) is not usually added to nouns or pronouns denoting inanimate objects.

bōi niasbena, *He won't bring the book.*

e mee oṣob sonena, *This girl pays no attention to all that.*

o amāe eṣob boleni, *He didn't tell me all this.*

ora e gan gaēni, *They didn't sing this song.*

je amake ki bolbe? *What will he say to me?*

ora e bōiguli nielo, *They have brought these books.*

- (g) age stands for the English preposition *before*, but it is placed after the noun it governs, and so must be called a postposition rather than a preposition. It governs a preceding genitive. It is itself really a noun in the locative case, *in front*; this explains its governing a genitive.

EXERCISE IV(b).

1. This girl didn't come.
2. I'm going to sit in this garden.
3. That book belongs to Rām.
4. It's Rām who fetches it all; I'm not going to fetch it.
5. Rām tells me all this.
6. They didn't come out into the garden.
7. These are Rām's daughters.
8. My daughters are coming on Monday.
9. It's to me that those things belong.
10. This book doesn't belong to Rām's daughter.
11. Rām's daughters didn't bring

it all. 12. They don't come down. 13. Rām's daughter doesn't sing songs. 14. She'll tell me all this. 15. The girls didn't come again. 16. I'll bring this girl's book on Saturday. 17. My daughter is going into Rām's garden and going to sit down there. 18. That's my book. 19. My daughters tell me everything. 20. That garden doesn't belong to Rām.

For the Bengali translation of these sentences see Exercise IV(a) on page 19.

EXERCISE V(a).

1. ami babake ki bolbo? 2. meera amar bōi anbe. 3. se bōi kar, er na or? 4. keu amake bōleni. 5. se kake niasbe? 6. kāuke niasbena. 7. ami kæmon kore ejb̥ bolbo? 8. ma meeke bolbena. 9. amra bagane gie bosbona kæno? 10. era kæmon kore aſbe? 11. ora kāuke bōlena. 12. kara anbe, era anbe, na ora anbe? 13. era ke ke? 14. ami orɔkom korbona kæno? 15. meera kæno. joneni? 16. keu keu sombar aſeni. 17. ami sonibar ki ki anbo? 18. ami babake bolbona, make bolbo. 19. ami babake bolbo, na make bolbo? 20. se mee make ſjb̥ bole.

For the English translation of these sentences see Exercise V(b) on page 25.

LESSON IX.

SOUNDS AND SYMBOLS.

The Consonant p.

As in *pope*, but without any following aspiration. In English a *p* at the beginning of a stressed syllable is generally more or less aspirated; but in Bengali an unaspirated *p* may stand at the beginning of a stressed syllable. In practising the unaspirated *p* it is a good plan to begin by putting a vowel before *p* and saying this combination many times in rapid succession. For example, if one tries to say *pa*, one may quite likely say *pha* instead, but if one says *ap-ap-ap-ap*, one finds that one is equally saying *pa-pa-pa-pa*, but because one is thinking of *ap* and not *pa*, aspiration is avoided.

The unaspirated *p* often sounds to an English ear very like *b*, but one must learn to distinguish the two sounds, which are really quite different, *p* being voiceless and *b* voiced.

The Consonant n.

A lengthened *n*. See the remarks on *l* in Lesson VIII.

The Vowels ē and ō.

These are nasalized e and o respectively, i.e. e and o said with the breath passing through the nose instead of through the mouth. The whole vowel is nasalized; it is not a vowel followed by a nasal consonant, but a nasalized vowel.

PHONETIC DRILL IX.

1. Repeat each of the following syllables ten times in rapid succession.
ap, ɔp, op, up, æp, ep, ip, əp, əp, əp, əp.
2. apa, pa, ɔpɔ, pɔ, opo, po, upu, pu, æpæ, pæ, epe, pe, ipi, pi, əpə, pə, əpə, pə, əpə, pə.
3. ana, ania, ɔnɔ, ɔniɔ, ono, onio, unu, uniu, ænæ, ənæ, ene, enie, ini, inii.
4. rē, rō, ēke, ēta, ōke, ōta, ēra, ōra, ēr, ōr, tēto.

SENTENCE DRILL IX.

- | | | |
|--|---|--|
| 1. ini sonibar ki
koren? | He (<i>h</i>) Saturday what
does? | What does he (<i>h</i>) do on
Saturdays? |
| 2. apni kobe aʃben?

ki kal aʃbenia? | You (<i>h</i>) when will-come? | When will you (<i>h</i>)
come? |
| na, sombar aʃbo. | [?] to-morrow you (<i>h</i>)-
will-come-not? | Won't you (<i>h</i>) come
to-morrow? |
| 3. apnara e bɪʃē tāke
ki bolken? | No, Monday I-will-
come. | No, I'll come on Mon-
day. |
| 4. tini ēke nie gelen. | You (<i>h. pl.</i>) this matter-
in him (<i>h</i>)-to what
said? | What did you (<i>h. pl.</i>)
say to him (<i>h</i>) about
this? |
| 5. apni ki ōke ejəb
bolbenia? | He (<i>h</i>) him (<i>h</i>) having-
taken went. | He (<i>h</i>) took him (<i>h</i>)
away. |
| 6. ēra ki mone koren? | You (<i>h</i>) [?] him (<i>h</i>)-to
this-all will-tell- not? | Aren't you (<i>h</i>) going to
tell him (<i>h</i>) all this? |
| 7. ōra ki kal jɔkale ēr
bɔiguli niaʃen:i? | They (<i>h</i>) what mind-in
do? | What do these people
(<i>h</i>) think? |
| 8. tāra apnar pɔre
elen. | They (<i>h</i>) yesterday
morning-in his (<i>h</i>)
books having-taken-
come-not (<i>p</i>)? | Didn't they (<i>h</i>) bring
his (<i>h</i>) books yester-
day morning? |
| | They (<i>h</i>) you (<i>h</i>)-of
after came. | They (<i>h</i>) got here after
you (<i>h</i>). |

9. uni ki apnake
bɔlen:i òr ma
fukrobar aʃben? He (*h*) [?] you (*h*) tells-
not (*ɸ*) his (*h*) mother (*h*) his (*h*) mother
Friday will-come(*h*)? was coming (*h*) on
Friday?
10. tini tär babake səb
bolben. He (*h*) his (*h*) father all
will-tell. He (*h*) will tell his (*h*)
father everything.

NOTES ON SENTENCE DRILL IX.

Bengali has two ways of speaking of, or to people.

- (1) The common or familiar way, used in speaking of, or to inferiors, intimate friends, and people to whom one does not want to show marked politeness.
- (2) The honorific or respectful way, used in speaking of or to superiors, elders, and people to whom one wishes to show marked politeness.

There are separate honorific pronouns, and verbal forms to correspond. When an honorific form is used in any of the sentences, attention is called to this by the insertion of (*h*) after the corresponding word or words in the English translation.

The following pairs of words show in each case the common or familiar pronominal form, followed by its corresponding honorific form:

e, ini ; er, ēr ; eke, ēke ; era, ēra ; o, uni ; or, òr ; oke, öke ; ora, öra ;
se, tini ; tar, tär ; take, tāke ; tara, tāra ; tumi, apni ; tomor, apnar ;
tomake, apnake ; tomra, apnara.

SUBSTITUTION TABLE VIII.

tumi	—	ki	—	—	take	—	boke	—
tomra	o	kæno	kal	ʃokale	eke	eʃəb	bolbe	na
	i	—	ʃombar		oke	oʃəb	—	
			fukrobar		amake	ʃeʃəb		
			ʃonibar		horike	ʃəb		
					amar make	ta		
					tomar babake	tai		
					tar bonke			
					er meeke			
					or jamike			

This table provides for the formation of 50,400 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL VII.

- (a) The ending -be does duty for both the 2nd and 3rd persons of the future.

je bolbe, he will say.

tumi bolbe, you will say.

- (b) Declension of *je, he she, and ta, it, that.*

	Singular.	Plural.	Sing. of ta.
<i>Nominative</i> ..	<i>je</i>	<i>tara</i>	<i>ta</i>
<i>Objective</i> ..	<i>take</i>	<i>TARAKA</i>	<i>ta</i>
<i>Genitive</i> ..	<i>tar</i>		<i>tar</i>
<i>Locative</i>		<i>tate</i>

- (c) to after a clause sometimes means *if*.
to after a word means *at any rate, at least.*

- (d) Declension of *tumi, you.*

	Singular.	Plural.
<i>Nominative</i> ..	<i>tumi</i>	<i>tomra</i>
<i>Objective</i> ..	<i>tomake</i>	<i>Tomader</i>
<i>Genitive</i> ..	<i>tomar</i>	

EXERCISE V(b).

1. What shall I tell my father? 2. The girls will fetch my books.
3. To whom does that book belong, to this person or to that? 4. No one told me.
5. Whom will he bring? 6. He won't bring anybody.
7. How am I to say all this? 8. The mother won't tell her daughter.
9. Why shouldn't we go into the garden and sit down? 10. How are they to come?
11. They don't tell any one. 12. Who will fetch it, these people or those?
13. Who are these people? 14. Why shouldn't I do like that?
15. Why didn't the girls listen? 16. Some (people) didn't come on Monday.
17. What things shall I fetch on Saturday?
18. I'm not going to tell my father; I shall tell my mother.
19. Shall I tell my father, or my mother?
20. That girl tells her mother everything.

For the Bengali translation of these sentences see Exercise V(a) on page 22.

EXERCISE VI(a).

1. keu ki sôkale gælo? 2. hæ, keu keu gælo, keu keu gælona. 3. e bôi
 ki or, na amar? 4. hori amar age asbe. 5. ora rôôna hœni. 6. horir ki
 holo? 7. ke ke gælo? 8. ki sôbi nilo? na, nilona. 9. amra bagane gie
 omni bosbo. 10. e bôiguli kar? ki ramer nœ? 11. 'ami ki 'oke bolbo?
 12. ami oke 'ki bolbo? 13. ki keui gælona? 14. se harie gælo. 15. ami
 ejb likbona kæno? 16. ma meeke boklona. 17. ki sôkale rôôna hobo?
 18. se e bôiguli nilo. 19. ora ki gælona? 20. era ki osob niasbena?

For the English translation of these sentences see Exercise VI(b) on page 29.

LESSON X.

SOUNDS AND SYMBOLS.

The Consonant c.

A sound something but not exactly like the *ch* in *church*. If one puts the tip of the tongue behind the lower teeth and then tries to say the English *ch*, the result will be very near the Bengali *c*, provided one does not make too firm a contact between the front of the tongue and the hard palate.

It is important to distinguish between the unaspirated *c* and the aspirated *ch* (see Lesson XVI). The meaning of a word may depend upon the insertion or omission of the aspirate after *c*.

The Combination nt.

When *n* is followed immediately by a *t* it is pronounced as a dental, with the tongue touching the teeth instead of the gums. Compare the *n* in the English word *month*.

PHONETIC DRILL X.

Bengali words:

gac, ace, can, mac, car, caf, cabi, calak, capa, cäpa, pâc, nice,
 cini, bece, bëce, cil, cole, cëcie, cuna, baca, bâca, ruci, curi, colbo,
 boleci, pëca, cula, caka, kaca, kâca.

SENTENCE DRILL X.

- I. tumi ki ēr babake
 ceno? You [?] his (*h*) father Do you know this
 gentelman's father?
 hæ, cini bôi ki? Yes, I-know except Yes, of course I do.
 what?

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2.	tomrao omni cole aʃoni kæno?	You (<i>pl.</i>)-too at-once having-started come-not (<i>p</i>) why?	Why didn't you (<i>pl.</i>) come away at once too?
3.	tumi ki ſkale can k̥oro?	You [?] morning-in bathing do?	Do you bathe in the morning?
	na, bikale can kori. I-do.	No, evening-in bathing I-do.	No, in the evening.
4.	ſe bagane ki əb̥ / m gac ace?	That garden-in [?] mango tree there-are?	Are there any mango trees in that garden?
	na, əb̥ n̥e̥i kintu licu ɔnek ace.	No, mango there-are-not, but licu many there-are.	No, there are no man-goes, but lots of licus.
5.	tomar ki cok n̥e̥i? oi tomar ſamne k̥olom ace.	You-of [?] eye there-is-not? There you-of front-in pen there-is.	Have you no eyes? There's a pen there in front of you.
6.	tumio ki kicu paɔni?	You-too [?] something get-not (<i>p</i>)?	Didn't you get something too (or anything either)?
	kicui pāni, moʃae.	Anything-at-all I-get-not (<i>p</i>), sir.	I got nothing at all, sir.
7.	tomra ſkole age r̥ɔona h̥ɔni kæno?	You (<i>pl.</i>) all before starting become-not (<i>p</i>) why?	Why didn't you all start earlier?
8.	tomar koto p̥eʃa ace?	You-of how-many pice there-are?	How many pice have you?
	amar pāc p̥eʃa ace.	Me-of five pice there-are.	I have five pice.
9.	ta to amar mone n̥e̥i. apnar mone ace ki?	That at-any-rate my mind-in is-not. Your (<i>h</i>) mind-in is [?]?	I don't remember <i>that</i> . Do you?
10.	tar bœʃ koto? ægaro bœcorer besi habena.	His age how much? Eleven year-of more it-will-be-not.	How old is he? He won't be more than eleven.

SUBSTITUTION TABLE IX.

apni	—	eke	bolen
apnara	ki	ēke	bolen:i
tini	kæno	oke	boleña
tāra		ōke	bolben
ini		take	bolben:a
ēra		tāke	bol:en
uni		ramke	bok:enza
ōra		amake	bokben
amar baba		e meeke	boken
tomar ma			boklen
apnar bon			boken:i
er ſami			boklen:a
er mee			bokben:a
or ma			
ōr meera			
tar baba			
tār bon			

This table provides for the formation of 5,967 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL VIII.

- (a) The ending -lum is the sign of the 1st person of the past tense; e.g. bolum, kolum, holum, gelum, manlum.

Other forms not found in the sentences:

afslum (or elum), sunlum, gailum (*sang*), fulum, nilum, namlum, boſlum, boklum, liklum, anum.

- (b) The ending -le is the sign of the 2nd person of the past tense; e.g. ele, sunle, male, gele, hole, boke, coke.

Other forms not found in the sentences:

manle, aſle (=ele), gaile, ſule, nile, namle, boſle, bokle, likle, anle.

- (c) Past participles active.

june, *having heard*.

gie, *having gone*.

kore, *having done*.

harie, *having lost (act)*.

nie, *having taken*.

berie, *having come (or gone) out*.

neme, *having got down*.

- (d) *kəno* may be placed either in the middle or at the end of a sentence. It is comparatively seldom used at the beginning of the sentence as *why* in English.
- (e) The particle *o* is added to words to mean *also, too*.
- (f) Verbal stems ending in *r* change the *r* to *l* before an inflectional ending beginning with *l*.
kore, he does; kolē, you did.
mare, he hits; make, you hit (past).
- (g) *kal* means either *yesterday* or *to-morrow* according to the context.

EXERCISE VI(b).

1. Did anybody go in the morning? 2. Yes, some went and some didn't. 3. Is this book hers or mine? 4. Hari will get here before me. 5. They didn't start. 6. What's become of Hari? 7. Who (*pl.*) went? 8. Did they take the lot? No, they didn't. 9. We'll go into the garden and sit down at once. 10. Whose are these books? Aren't they Rām's? 11. Shall I tell him? 12. What shall I tell him? 13. Hasn't anyone at all gone? 14. He's got lost. 15. Why shouldn't I write all this? 16. The mother didn't scold her daughter. 17. Shall we start in the morning? 18. She took these books. 19. Haven't they gone? 20. Aren't they going to bring those things?

For the Bengali translation of these sentences see Exercise VI(a) on page 26.

EXERCISE VII(a).

1. tara take ki bolbe? 2. o niasbena to, amra niasbo? 3. e or meer ke hōē? 4. tomar natir nam ki? 5. se bōiguli bā hate nilo. 6. tumi nōuko kore asbe. 7. ta ki hōbena? 8. ami ki tomake bolini? 9. tomra ki e bōiguli kinbena? 10. tar jami amake bolbe. 11. or ma elona kəno? 12. ami eṣeb kinbona. 13. amra ki tar age asbo? 14. ami take tai bolbo. 15. tara ki sukrobar asbe? 16. tar samir nam hori. 17. ora take boleni. 18. ram e nōuko kinbe. 19. e ki tomar nam nōē? 20. tate amar ki?

For the English translation of these sentences see Exercise VII(b) on page 32.

LESSON XI.

SOUNDS AND SYMBOLS.

The Consonant *g*.

The same as the *ng* in *singer*. Distinguish between this and the compound consonant *ng* as in *singer*.

PHONETIC DRILL XI.

Jog, soge, songe, bā, bagala, bayla, bangala, roj, rojer, rogger, moy, mongolbar, gaj, gā, Singh, bej, bejer.

SENTENCE DRILL XI.

1. tāra ki ejecen? na, ajenii.	They (<i>h</i>) [?] have-come? No, they (<i>h</i>)-come-not (<i>p</i>).	Have they (<i>h</i>) come? No, they haven't (<i>h</i>).
2. apnara ki age erəkom kicu korecen? na, korini.	You (<i>h. pl.</i>) [?] before this-kind anything have-done? No, we-do-not (<i>p</i>).	Have you (<i>h. pl.</i>) done anything of this sort before? No, we haven't.
3. tini eguli niecen, oguli nenii.	He (<i>h</i>) these has-taken, those takes-not (<i>p</i>).	He (<i>h</i>) has taken these, not those.
4. ēra to mongolbar rōona hōeeцен; apnarao rōona honi kāno?	These-people (<i>h</i>) at-any-rate Tuesday starting became; you (<i>h. pl.</i>)-too starting become-not (<i>p</i>) why?	These people (<i>h</i>) started on Tuesday; why didn't you (<i>h. pl.</i>) start too?
5. ini to ejecen, kintu ēr songe ar keu ajeni.	He (<i>h</i>) at-any-rate has-come but his (<i>h</i>) company-in besides anyone comes-not (<i>p</i>).	He (<i>h</i>) has come, but no one else has come with him (<i>h</i>).
6. tāra ḷnek age cole gæcen.	They (<i>h</i>) much before having-started have gone.	They (<i>h</i>) went away a long time ago.
7. e nie uni kal amake koto bokecen.	This having-taken he (<i>h</i>) yesterday me how-much has-scolded.	He (<i>h</i>) gave me such a scolding about this yesterday.
8. apnar babai naki e bagala kinecen?	Your (<i>h</i>) father or-what this bungalow has-bought (<i>h</i>)?	So it's your (<i>h</i>) father who has bought (<i>h</i>) this bungalow, is it?
9. tini kar kace ejob june cen?	He (<i>h</i>) whose neighbourhood-in this-all has-heard?	From whom has he (<i>h</i>) heard all this?
10. apni kake songe kore enecen? kauke anini.	You (<i>h</i>) whom in-company having-made have fetched? Anyone (<i>obj.</i>) I fetch-not (<i>p</i>).	Whom have you (<i>h</i>) brought with you? I haven't brought any one.

SUBSTITUTION TABLE X.

tomra	—	cole aſo	ni
tumi	ki	r̄jona h̄ō	na
—	kaeno	kicu pāo	—
	to	can koro	
		ſ̄b nao	
		oke bolo	
		gan ſono	
		namo	
		boso	
		ano	
		e b̄i keno	
		gan gāo	

This table provides for the formation of 432 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL IX.

- (a) The following table shows all the forms of the personal pronouns met with so far:

			Nom. sing.	Obj. sing.	Gen. sing.	Nom. plur.
1st person, <i>I, we.</i>			ami	amake	amar	amra
2nd person, <i>you.</i>		Common.	tumi	tomake	tomar	tomra
		Honorific.	apni	apnake	apnar	apnara
3rd person, <i>he, she, they.</i>	<i>This person here.</i>	Common.	e	eke	er	era
		Honorific.	ini	ēke	ēr	ēra
	<i>That person there.</i>	Common.	o	oke	or	ora
		Honorific.	uni	ōke	ōr	ōra
	<i>That person.</i>	Common.	je	take	tar	tara
		Honorific.	tini	tāke	tār	tāra

- (b) All honorific verbal forms end in -n. The same form is used for the 2nd and 3rd persons honorific.
- (c) The ending -en is the sign of the 2nd and 3rd persons honorific present; e.g.

kören, asen, bolen.

Other forms not found in the sentences:

manen, sonen, nen, namen, boken, anen, kenen.

- (d) The ending -ben is the sign of the 2nd and 3rd persons honorific future; e.g.

asben, bolben.

Other forms not found in the sentences:

korben, manben, sunben, neben, namben, bosben, bokben,
haben, gaben, saben, likben, anben, kinben.

- (e) The ending -len is the sign of the 2nd and 3rd persons honorific past; e.g.

bolen, gelen, elen.

Other forms not found in the sentences:

~~Qlern~~ kolen, ~~aslen~~, manlen, sunlen, nilen, namlen, boslen, boklen,
anlen, kinlen, liklen, sulen, gailen, holen.

- (f) Bengali has postpositions instead of prepositions. Postpositions usually govern a preceding genitive.

apnar pore, after you.

ramer age, before Rām.

EXERCISE VII(b).

1. What will they tell him? 2. If he isn't going to bring it, are we to bring it? 3. What relation is this person to that man's daughter?
4. What's your grandson's name? 5. He took the books in his left hand. 6. You'll come by boat. 7. Won't that do? 8. Didn't I tell you?
9. Aren't you (*plur.*) going to buy these books? 10. Her husband will tell me. 11. Why didn't his mother come? 12. I'm not going to buy these things. 13. Shall we get here before him? 14. That's what I'm going to tell him. 15. Are they coming on Friday? 16. Her husband's name is Hari. 17. They didn't tell him. 18. Rām's going to buy this boat. 19. Isn't this your name? 20. What's that to me?

For the Bengali translation of these sentences see Exercise VII(a) on page 29.

EXERCISE VIII(a).

1. tar baba take mana kolbo, tobu se job nie gælo. 2. tara bikale grame
gie boiguli nielo. 3. amra namlum june tarao namlona kæno? 4. tara

কোৰে আস্বে? কি সুক্ৰোৰ আস্বে? ৫. আমি তাৰে এস্ব অৱৰ বলুৰুম. ৬. তুমি কি সোনিবাৰ গেলেনা? ৭. জে মনে কোৰে আমি আসিনি. ৮. তুমি তাৰে আৰ কি বলৈ? ৯. আমি এ বোই অমাৰ নাম লিলুম. ১০. তুমি সুনিলেনা কৈনো? ১১. আমি তাৰে মাৰিনি. ১২. জে ইলোনা শুনে তোৱা কি কোৈ? ১৩. তাতে কি হোলো? ১৪. তোৱা অমাৰ আগে গ্ৰামে গেলে. ১৫. আমি ওকে বোকুম. ১৬. তোৱা কৈনো বেৰি এলেনা? ১৭. তুমিও কি হাৰ মাৰণে? ১৮. অমাৰ আগে গী শুনিলুম তাৰা রঞ্জনা হোলো. ১৯. তুমি আমাই এস্ব বোকেনা. ২০. নী গেলে কৈনো?

For the English translation of these sentences see Exercise VIII(b) on page 36.

LESSON XII.

SOUNDS AND SYMBOLS.

The Consonant t.

Put the tip of the tongue against the hard palate at a point behind the upper gums and try to say *t* and you will say *t̪*. The exact point on the hard palate which the tip of the tongue touches varies according to the following vowel, being furthest back when *t* is followed by *a* or *u*, and furthest forward when it is followed by *i*; but even in the case of *ti* the point of contact is not so far forward as in the English *t* in *teach*.

t̪, like *k*, *t* and *p*, may occur at the beginning of a stressed syllable without any following aspiration. We may use the same device as in the case of *k*, *t* and *p* to pronounce the unaspirated *t̪*. If we repeat rapidly *it̪-it̪-it̪-it̪*, we shall convince ourselves that we can say *ti̪-ti̪-ti̪-ti̪* instead of *thi-thi-thi-thi*.

The Combination st̪.

In this combination the *s* is pronounced with the tongue turned back upon itself, instead of with the tip of the tongue behind the lower teeth as when pronouncing *s* without a following *t̪*.

PHONETIC DRILL XII.

1. Repeat each of the following syllables ten times in rapid succession:
at̪, ɔt̪, ot̪, ut̪, æt̪, et̪, it̪, ɛt̪, ãt̪, ðt̪, öt̪.
2. aṭa, ṭa, ɔṭɔ, ṭɔ, oṭo, ṭo, uṭu, ṭu, æṭæ, ṭæ, eṭe, ṭe, iṭi, ṭi, ɛṭæ, ṭæ, ãṭa,
ṭā, ðṭe, ṭe, ðṭɔ, ṭɔ.
3. aṭa, ata, ɔṭɔ, ṭa, oṭo, ṭo, uṭu, ṭu, æṭæ, ṭæ, eṭe, ṭe, iṭi, ṭi.
4. tato, ṭato, ṭɔṭo, ṭoto, ṭiṭu, ṭiṭu, ṭeta, teta, kɔṭa, ṭota, kāṭa, kāṭa, kata.

SENTENCE DRILL XII.

1. tomra tinctar
Jom̄c ele hobe;
tar pare ele
habena.
2. kal aſle ſe car taka
pabe; na aſle
pabena.
3. tumi æktar age
geleo take
pabena.
4. amra geleo h̄c, na
geleo h̄c.
5. ora na eleo æk
r̄kom colbe,
kintu apnara
na ele n̄c.
6. er̄kom hole
habena.
7. apni ðr opor
er̄kom cote
utle colbena.
8. ami ðke ej̄b bol:e
ki cote ūbenia?
9. ta hole ki tomar
ənek koʃto
habena?
10. omni cole aſle ora
ki bolbe?

ora to kicui
bolbena..
- You (*pl.*) three-of time-
at if-coming it-will-
occur; that-of after
if-coming it-will-
occur-not.
- To-morrow if-coming
he four rupee will-
get; not if-coming
he-will-get-not.
- You one-of before if-
going-even him (*h.*)
will-get-not.
- We if-going-too it-
occurs, not if-going-
too it-occurs.
- They not if-coming-too
one kind it-will-move,
but you (*h. pl.*) not if-
coming it-is-not.
- This-kind if-occurring
it-will-occur-not.
- You (*h.*) him (*h.*)-of over
this-kind having-got-
angry if-rising it-will-
move-not.
- I him (*h.*)-to this-all if-
saying [?] having-got-
angry he (*h.*)-will-
rise-not?
- That if-occurring [?]-
you-of much incon-
venience will-occur-
not?
- At-once having-moved
if-coming they what
will-say?
- They at-any-rate any-
thing-at-all will-say-
not.
- It'll be all right if you
(*pl.*) come at three
o'clock. It won't do
to come later than
that.
- He'll get four rupees if
he comes to-morrow;
he won't get it unless
he comes.
- You won't find him (*h.*)
even if you go before
one.
- It makes no difference
whether we go or not.
- We shall be able to
manage after a fash-
ion even if they don't
come, but it won't
do for you (*h. pl.*)
not to come.
- This sort of thing won't
do.
- It'll never do for you
(*h.*) to get angry with
him (*h.*) like this.
- Won't he get angry, if
I tell him (*h.*) all
this? .
- In that case won't you
have a lot of trouble?
- What'll they say if one
comes away at once?
- They won't say any-
thing at all.*

SUBSTITUTION TABLE XI.

uni	ki	amar	age	eſecen
ini	kæno	er	ſɔnge	gæcen
tini	to	or	pore	cole eſecen
apni	o	tar		cole gæcen
ēra	—	amar natir		r̄ōna hōccen
ōra				asen:i
tāra				r̄ōna hōni:
apnara				cole asen:i
apnar baba				elen
amar ma				asben
tomar bon				asen
er ſami				
or baba				
tar ma				
tār mee				
ōr meera				
ēr bon				

This table provides for the formation of 14,025 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL X.

- (a) The ending -o is the sign of the 2nd person common of the present; e.g. ceno, aſo, koro, pao, hoo.

Other forms not found in the sentences:

bolo, mano, ſono, nāo, namo, boso, boko, ano, keno, gāo, ſoo.

- (b) Verbal inflections:

	Present.	Past.	Future.
1st person, ami, amra -i -um -bo			
2nd person common, tumi, tomra .. -o -le -be			
2nd person honorific, apni, apnara .. -en -len -ben			
3rd person common, ſe, e, o, tara, era, ora -e -lo -be			
3rd person honorific, tini, ini, uni, tāra, ēra, ūra -en -len -ben			

- (i) *ace* = is, in the sense of there is, exists, is present. It includes *nei*. *ace* and *nei* must be carefully distinguishable.
- From the single copula which is unexpressed in the affirmative, and in the negative 2nd person common it is expressed by *soe*.

(ii) From *hōe* and *hōēna*, which mean *becomes* and *does not become*.

se bōi ace, *That book's here.*

se bōi nēi, *That book isn't here.*

se bōi amar, *That book's mine.*

se bōi amar nōe, *That book isn't mine.*

se bōi amar hōe, *That book becomes mine.*

se bōi amar hōēna, *That book doesn't become mine.*

(d) Bengali has no word for *have*.

tomar cok ace, *You have eyes.*

tomar cok nēi, *You have no eyes.*

(e) We have met in the sentences a number of compound verbs formed by prefixing to a simple verb:

(i) A noun or an adjective.

tumi can koro, *You bathe.*

ami mana kolum, *I told (you) not to.*

tomra rōona hōoni, *You didn't start.*

ami mone kolrum, *I thought.*

(ii) A past participle active.

tomra cole asoni, *You didn't come away.*

ōra bōiguli niasenii, *They didn't bring the books.*

tumi sōb niegele, *You took it all away.*

tumi harie gele, *You've got lost.*

o neme aſbe, *He'll come down.*

o berie aſbe, *He'll come out.*

EXERCISE VIII(b).

1. His father told him not to, and yet he took it all away.
2. They went to the village in the evening and brought the books.
3. Why didn't they get down too when they heard we'd got down?
4. When are they coming? On Friday?
5. I told him all this again.
6. Didn't you go on Saturday?
7. He thinks I haven't come.
8. What else did you tell him?
9. I've written my name in this book.
10. Why didn't you pay attention?
11. I didn't hit him.
12. What did you (*pl.*) do, when you heard he hadn't come?
13. What came of it?
14. You (*pl.*) got to the village before me.
15. I scolded him.
16. Why didn't you (*pl.*) come out?
17. Do you give it up too?
18. When we got to the village we heard they had started.
19. You didn't tell me all this.
20. Why did you take it away?

For the Bengali translation of these sentences see Exercise VIII(a) on page 32.

EXERCISE IX(a).

1. öke bolbona. 2. uni böiguli hate nenzi. 3. ēra grame gie täke bolken.
 4. amar baba apnake bagane nie gelen. 5. apni sukrobar ki korben?
 6. uni ki böiguli niasben:a? 7. ini amar babake bölen:i. 8. ini öke nouko
 kore nielen. 9. ami ēke bolrum tobu elenia. 10. tini s̄ob sonen:i. 11. ēr
 böi nobo. 12. tini se bis̄e apnake ki bolken? 13. tāra kæmon kore ej̄ob
 anlen? 14. uni ki apnar pore asben, na age asben? 15. tär ma to asenzi.
 16. apnara ki abar asben:a? 17. öra meeke bokben. 18. apni e bis̄e ki
 mone koren? 19. amar ma neben:a. 20. apnara ki ki kinlen?

For the English translation of these sentences see Exercise IX(b)
 on page 40.

LESSON XIII.

SOUNDS AND SYMBOLS.

The Compound Consonant kh.

This is k pronounced with an aspiration immediately following. A k at the beginning of a stressed syllable in English is usually pronounced with a more or less definite following aspiration. But the aspirate in such a case is voiceless, whereas the h in the Bengali kh should be as much voiced as possible.

Remember that the insertion or omission of an aspiration after a k may quite alter the meaning of a word. Thus kali means *ink*, and khali means *only*.

PHONETIC DRILL XIII.

1. ga, ka, kha, khi, ki, gi, gu, ku, khu, kho, ko, go, ge, ke, khe, khø, kø,
 gø, gæ, kæ, khæ, khæ, kæ, gæ, gã, kã, khã, khë, kë, gë, gõ, kõ, khõ.
 2. Read aloud the following Bengali words, putting the stress in every
 case on the first syllable.

kaṭa, khaṭa, khata, kana, khana, khani, okhane, khali, kali,
 gali, khæla, kela, lekho, likho, kīt, khin, khæpa, ekhane, okhane,
 sekhanæ.

SENTENCE DRILL XIII.

- | | | |
|-------------------------|--------------------------------|-----------------------------------|
| I. amake s̄ob bolo. | Me all tell. | Tell me everything. |
| na, oke kicu
bolona. | No, him anything tell-
not. | No, don't tell him any-
thing. |
| hæ, bolona. | Yes, tell-not. | Yes, do. |

2.	bôikhana ekhane rakho.	Book-the here put. Put the book here.
	na, ekhane rekhona, okhane rakhona.	No, here put-not, there put-not. No, don't put it here, put it there, do.
3.	e khatae hisab lekhno.	This book-in account write. Write the account in this book.
	na, likhona. hâ, lekhona.	No, write-not. Yes, write-not. No, don't. Yes, do.
4.	aro tinkhana bôî ano.	More three book fetch. Fetch three more books.
	na, ar enona.	No, more fetch-not. No, don't fetch any more.
5.	akhon enona, ektu pore eno.	Now fetch-not, a-little after fetch. Don't fetch them now; fetch them presently.
	na, ekhuni anona.	No, now fetch-not. No, fetch them at once, do.
6.	na, lekhane bosona, amar kace bosona.	No, there sit-not, my neighbourhood-in sit-not. No, don't sit there; sit by me, do.
7.	kal ejone, suistro- bar ejo.	To-morrow come-not, Friday come. Don't come to-morrow come on Friday.
8.	ejob akhon niona, mongolbar nio.	This-all now take-not, Tuesday take. Don't take these things now; take them on Tuesday.
	na, ekhuni naôna.	No, now take-not. No, do take them at once.
9.	sonona, oragan gabe.	Listen-not, they song will-sing. Do be quiet; they're going to sing.
	na, o gan sunona.	No, that song listen- to-not. No, don't listen to that song.
10.	e lekhata khub kharap; e kar lekhâ?	This writing very bad; this whose writing? This writing is very bad; whose writing is it?

SUBSTITUTION TABLE XII.

tomra	tintar	ſomœ̄	—	ele	—	höbe	—
ami	æktaṛ	pore	na	gele	o	colbe	na
apni	päctar	age		niele		hœ̄	
ſe	ægaroṭar			aſle		cole	
amra	cartar			niegele		ſe cote utbe	
tini				koke		ma bokben	
ora				anle		baba ki bokben	
tumi				jule			
apnara				pele			
e				nile			
tara							
era							
o							
öra							
uni							
tära							
ini							
ram							
—							

This table provides for the formation of 159,600 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XI.

- (a) The ending -ecen is the sign of the 2nd and 3rd persons honorific of the present perfect; e.g.

eſecen; korecen, niecen, höeecen, gæcen, bokecen, kinecen, ſunecen, enecen.

Other forms not found in the sentences:

peecen (*has got*), bolecen, menecen, nemecen, boſecen, geecen (*has sung*), ſuecen.

- (b) Verbs which have a in the stem in the present, past and future, change the a to e in the present perfect; e.g.

asen, eſecen (*so also anen, enecen*; namen, nemecen; manen, menecen; maren, merecen).

- (c) The present perfect may be translated sometimes by an English present perfect (*has come*), and sometimes by an English simple past (*came*).

- (d) The negative na is never added to a present perfect form. The negative of the present perfect is formed by adding ni to the corresponding form of the present.

apnara korecen, *You have done.* apnara korenzi, *You haven't done.*

EXERCISE IX(b).

1. I'm not going to tell him (*h.*)
 2. He (*h.*) didn't take the books in his hand.
 3. They (*h.*) went to the village and told him (*h.*)
 4. My father took (*h.*) you (*h.*) into the garden.
 5. What are you (*h.*) going to do on Friday?
 6. Isn't he (*h.*) going to bring the books?
 7. He (*h.*) didn't tell my father.
 8. He (*h.*) brought him (*h.*) by boat.
 9. I told him (*h.*) and yet he didn't come (*h.*)
 10. He (*h.*) didn't hear it all.
 11. I'll (*we'll*) take his (*h.*) book.
 12. What did he (*h.*) tell you (*h.*) about that?
 13. How did they (*h.*) fetch all this?
 14. Is he (*h.*) coming before you (*h.*) or after?
 15. His (*h.*) mother hasn't come (*h.*) anyway.
 16. Aren't you (*h. pl.*) coming again?
 17. They (*h.*) will scold the girl.
 18. What do you (*h.*) think about this?
 19. My mother won't take (*h.*) it.
 20. What things did you (*h. pl.*) buy?

For the Bengali translation of these sentences see Exercise IX(a) on page 37.

EXERCISE X(a).

1. e ki apnar kolom nāē? 2. apnar ki kolom nēi? 3. e meer boej pāc
bācorer besi nāē. 4. amra škole omni cole ažbo. 5. tuni e kolom kenoni

kæno? 6. amar hate pœſa nei. 7. kɔlom hate naona kæno? 8. e bagane licu gac nei. 9. ami kal ſokale can korbona. 10. ſe ki apnar make cenena? 11. tär bōi ace ki? na, nei. 12. o bagane ɔnek ăb gac ace. 13. koto pœſa pabo? 14. ægaro pœſar ki besi pabona? 15. tumi ki öke bɔloni? 16. amar baba apnake cenenia. 17. eſob ki apnar mone ace? 18. na, e biſe amar mone kicu nei. 19. tomra kæno bagane gie boſoni? 20. amar ſe r̄okom bōi nei.

For the English translation of these sentences see Exercise X(b) on page 43.

LESSON XIV.

SOUNDS AND SYMBOLS.

The Consonant j.

This is the voiced form of c. Put the tip of the tongue behind the lower teeth and then try to say *jaw*, and the Bengali j will be the result.

PHONETIC DRILL XIV.

1. *Syllables.* ca, ja, ci, ji, cu, ju, co, jo, ce, je, cɔ, jɔ, cæ, jæ, cã, jã, cẽ, jẽ, cõ, jõ, aj, ij, uj, oj, ej, ɔj, æj, ăj, ēj, ðj.
2. *Words.* jol, aj, Jon, Jonio, jan, Jano, Jani, jor, Jaben, Jania, Jana, jaſ, Jaſo, jaſ, jaſk, jaſt, Jaſona, jib, jitbo, Juſbe, Jug, Jog, Jege, Jar, buſbe.

SENTENCE DRILL XIV.

1. ekhane boſun, moſae; okhane boſbenia; okhane boſle apnar koſto hobe.	Here sit (h), sir; there will-sit-not; there if- sitting you (h)-of in- convenience will- occur.	Take (h) this seat, sir. Don't sit (h) there. You'll (h) be uncom- fortable if you sit there.
2. amakei bolunia, oke kicui bolbenia.	Me-to say (h)-not, him- to anything-at-all will-say-not (h).	Do tell (h) me; don't tell (h) him any- thing-at-all.
3. ekhuni jania; pore gele kicui hobena.	Now go (h)-not; after if-going anything-at- all will-occur-not.	Do go (h) at once; it won't be any use at all going later.
4. aſ jaſenia; kal jaſen; ta hole taka paſen.	To-day will-go (h)-not; to-morrow will-go(h); that if-occurring ru- pee you-will-get (h).	Don't go (h) to-day; go (h) to-morrow; then you'll get (h) the money.
5. aro khania, moſae. na, ar khabenia.	More eat (h)-not, sir. No, more will-eat (h) not.	Do have (h) some more, sir. No, don't have any more.

6. sekhanie gie There having-gone When you get there,
 o'nugro kore kindness having- please let (*h*) my
 amar babake done my father (*obj.*) father know all this.
 esob janaben. this-all will-cause (*h*)-
 to-know.
7. er ekta ninia, kintu This-of a-little take (*h*)- Do take (*h*) a little of
 job nebenia. not, but all will-take this, but don't take
 (*h*)-not. (*h*) it all.
8. amar kace asun; My neighbourhood-to Come (*h*) to me; don't
 or kace jabenia. come (*h*); his (*h*) go (*h*) to him (*h*).
 neighbourhood-to
 will-go (*h*)-not.
9. o jinisguli kin- Those things will-buy Don't buy (*h*) those
 benia, eguli things; buy these,
 kinunia. (*h*)-not; these buy do.
10. aekhon can Now bathing do (*h*)- Do bathe (*h*) now;
 korunia; can not; bathing having- don't have your meal
 korei khaben. done will-eat (*h*). till you have bathed.

SUBSTITUTION TABLE XIII.

esob ekhane rakho	—
osob nio	na
job keno	
sesob sono	
hisab likho	
bokhana okhane rekho	
tin taka ano	
e gan suno	
e boi hate nao	
job lekho	
eguli eno	
oguli kino	
can koro	
o gan geo	
take bolo	
ekhane bojo	
e gan gao	
can koro	
oke mero	
amake bolo	
or sorge eso	

This table provides for the formation of 42 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XII.

- (a) The ending -le besides being, as we have already seen (Lesson VIII), the sign of the 2nd person common of the past tense, may also be the sign of the conditional participle; e.g.

ele, asle, gele, hole, utle, boile.

Other forms not found in the sentences:

kole, nile, bokle, kinle, sunle, anle, pele, manle, namle, bojle, gaile, jule, malke, likle.

- (b) The conditional participle qualifies a noun or a pronoun in the nominative absolute, expressed or understood.

ami nile, *if I take.*

tumi nile, *if you take.*

nile, *if one takes.*

- (c) For the negative, na is immediately prefixed to the conditional participle.

ami na nile, *if I don't take it.*

ami boiguli na nile, *if I don't take the books.*

tumi can na kole, *if you don't bathe.*

- (d) When a conditional participle has o attached to it, the meaning is *though, even if.*

ami boiguli nileo, *even if (or although) I take the books.*

ami boiguli na nileo, *even if I don't take the books.*

- (e) There are two forms of all persons of the past tense and of the conditional participle corresponding to asj, *I come.*

asjum, asle, aslo, asjen, and

elum, ele, elo, elen.

The second set of forms is a little more colloquial than the first.

- (f) -ta is added to numerals when they denote the hours of the day.
tin̄ta or tin̄tar somē, *three o'clock.*

- (g) The 3rd person common hōē (lit. *it becomes*) and cole (lit. *it moves*) are used idiomatically to mean *it's all right.* So also habe, colbe, *it'll be all right, it'll do;* nōē, *it isn't all right, it won't do.*

EXERCISE X(b).

1. Isn't this your (*h*) pen? 2. Haven't you (*h*) a pen? 3. This girl isn't more than five years old. 4. We shall all come away at once. 5. Why didn't you buy this pen? 6. I have no money in my hand. 7. Why don't you take the pen in your hand? 8. There are no licu trees in this garden. 9. I'm not going to bathe to-morrow morning. 10. Doesn't he know your (*h*) mother? 11. Has he (*h*) a book? No;

he hasn't. 12. There are lots of mango trees in that garden. 13. How many pice shall I (we) get? 14. Shan't I (we) get more than eleven pice? 15. Didn't you tell him (*hi*)? 16. My father doesn't know (*hi*) you (*hi*). 17. Do you (*hi*) remember all this? 18. No, I don't remember anything about this. 19. Why didn't you (*phl.*) go into the garden and sit down? 20. I haven't a book like that.

For the Bengali translation of these sentences see Exercise X(a) on page 40.

EXERCISE XI(a).

1. tini bikale ejecen kæno? 2. tini sjokale aßeni kæno? 3. tini ki sjokale aßeni? hæ, ejecen bøi ki. 4. tini naki kal sjokale aßben? 5. apni tar age ejecen. 6. tini ki aßeni? 7. se bisjøe apni ki korecen? kicui korini. 8. uni ki apnar grame gæcen? 9. tåra er kace to kicu soneni, tomari kace sjøb sunecen. 10. apnar natike ki sjønge kore enecen? na mosæ, anini. 11. apnara amar pøre røøna høeeken kæno? 12. apni ki erøkom kicu sunecen? 13. ini ki can korecen? na, korenzi. 14. o nie eke bokben kæno? 15. apnara eguli kinecen na oguli kinecen? 16. apnar kace tini koto pøesa peecen? 17. amar kace to kicu pani. 18. apni amakei ejøb bolecen kæno? ete amar ki? 19. hori ramer sjønge cole gæcen. 20. tini boiguli bæ hate niecen kæno?

For the English translation of these sentences see Exercise XI(b) on page 48.

LESSON XV.

SOUNDS AND SYMBOLS.

The Consonant d.

The voiced form of t. Like t it is a true dental. The tongue must touch the teeth and not merely the gums. Distinguish d carefully from (1) the English d in *did*, (2) the English th in *though*.

PHONETIC DRILL XV.

1. *Syllables.* da, di, du, do, de, dø, dæ, dæ, dā, dē, dō, ad, id, ud, od, ed, ød, æd, ðed, ăd, ĕd,  d.
2. *Words.* dada, didi, dud, du, dan, din, dena, d o, dam, dara, dur, oder, eder,  der,  der, das, dos, do , de , dubar, dobo, debar, d t, dag, dol, d l, dik, dut, nodi, mudi, r dbo, sod, bad, bod, b d, c d.

SENTENCE DRILL XV.

1. Je tomader koto taka diece? tin taka diece, na car taka diece?
He you (*pl.*)-to how many rupee has-given? Three rupee has-given, or four rupee has-given?
How much did he give you (*pl.*)? Was it three rupees, or four?
2. a^j amader d^oṣ taka diece; kal aro sat taka debe bolece.
To-day us-to ten rupee he-has-given; to-morrow more seven rupee he-will-give he-has-said.
He has given us ten rupees to-day and has promised that he'll give us seven rupees more to-morrow.
3. tomrai naki tader e bōiguli dieco?
hæ, dieci; tate ki?
You (*pl.*) or-what them these books have-given?
Yes, we-have-given; that-in what?
So it was you (*pl.*) who gave them these books was it?
Yes, it was; what of that?
4. amra ækhono oder kicu diini, kintu kal du taka kore dobo.
We now-too them anything give-not (*ø*), but to-morrow two rupee having-done we-will-give.
We haven't given them anything so far, but we're going to give them two rupees each to-morrow.
5. a^t anar besi dobona.
Eight anna-of more I-will-give-not.
I'm not going to pay more than eight annas.
- na, mosǣ ta hɔbena; ægaro anar kome becbona.
No, sir, that will-not occur; eleven anna-of less-at I-will-sell-not.
No, sir, that won't do; I won't sell it for less than eleven annas.
6. ejəb jinij no taka a^t ana die kineci.
This-all thing nine rupee eight anna having-given I-have-bought.
I paid nine rupees eight annas for all these things.
7. tomra ko ser caul kineco?
You (*pl.*) how many seer rice have-bought?
How many seers of rice have you bought?
- baro ser kineci.
Twelve seer we-have bought.
Twelve seers.
8. aro pāc ser na kinle colbena.
More five seer not if buying it-will-move-not.
We can't manage without buying five seers more.

- kinde, moje. But, sir, our friend. But, sir, you know, we
 amader hata je that more pice is not haven't any more
 ar poesa nei. We shall buy what money on us. How
 kinde ki kore? having done? are we to buy it?
 9. tura tomader kace They your (f.) neighbour. How much did they get
 koto pette? have got? from you (f.)?
 amader kace to Our neighbourhood-in They got nothing at all
 kicai paen. at any rate anything. about they get-not
 (f.).
 10. tini oder ear jaka He (f.) them four rupee. He (f.) has given them
 kore diecen; or having-made has- four rupees each, not
 eki poesa deni. given; those one pice- a single pice more.
 even give-not (f.).

Substitution Table XIV.

are khan	—
aki bolben	—
eikuni jan	—
kieu zeben	—
az ajun	—
ejob kinben	—
amake bolben	—
ejob khaben	—
can korun	—
gan sunben	—
afben	—
somber jaben	—
jab zin	—
can korben	—
ejob kinun	—
gan junun	—

This table provides for the formation of 32 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XIII.

- (c) There are two forms of the **and person** common of the imperative, a present form and a future form. The present imperative (e.g. bolo, rakho, likho) gives a command that is to be obeyed at once.

The future imperative (e.g. bolo, rekho, likho) gives a command that is to be obeyed at some future time.

- (b) The present imperative 2nd person common has the same form as the present indicative 2nd person common.
- (c) The future imperative 2nd person common also ends in o, but the vowel of the stem is changed, o becoming o, a becoming e, e becoming i, o becoming u.

<i>Present Imperative 2c.¹</i>	<i>Future Imperative 2c.¹</i>
bolo	bolo
koro	koro
boko	boko
colo	colo
rakho	rekho
ano	eno
mano	meno
namo	nemo
maro	mero
gao	geo
pao	peo
lekhon	likho
keno	kino
jono	juno
foo	fuo

- (d) Certain irregularities should, however, be noted:

<i>Present Imperative 2c.</i>	<i>Future Imperative 2c.</i>
boʃo	boʃo
eʃo	eʃo
nao	nio
hɔo	hoeo

- (e) na added to a *present* imperative means *won't you?* and so adds emphasis to the command, and may generally be translated *do*; *naona, take it, do.*
 na added to a *future* imperative makes it a prohibition: *niona, don't take it.*

¹ From this point the following abbreviations will be used:

i = 1st person.
 2c = 2nd person common.
 2h = 2nd person honorific.
 3c = 3rd person common.
 3h = 3rd person honorific.

- (f) In the case of *eso* and *boso*, which have only one form for both the present and future imperative *zc*, one can only tell from the intonation or the context whether an emphatic command or a prohibition is meant by *esona* or *bosona*.
- (g) -khana added to certain nouns has much the same force as the English definite article.
bōikhana, the book.
-*khana* may also be added to numerals; *tinkhana bōi*, *three books*.

EXERCISE XI(b).

1. Why has he (*h*) come in the afternoon? 2. Why didn't he (*h*) come in the morning? 3. Didn't he (*h*) come in the morning? Yes, of course he did. 4. So he (*h*) is coming to-morrow morning, is he? 5. You (*h*) have got here before him. 6. Hasn't he (*h*) got here? 7. What have you (*h*) done about that? I've done nothing at all. 8. Has he (*h*) gone to your village? 9. They (*h*) have heard nothing from *him*; it is from you that they've (*h*) heard it all. 10. Have you (*h*) brought your grandson with you? No, sir, I haven't. 11. Why did you (*h. pl.*) start after me? 12. Have you (*h*) heard anything of this sort? 13. Has he (*h*) bathed? No, he hasn't. 14. Why should you (*h*) scold him about that? 15. Have you (*h. pl.*) bought these or those? 16. How many pice has he (*h*) got from you (*h*)? 17. He hasn't got (*h*) anything from *me*. 18. Why have you (*h*) told *me* all this? What is it to me? 19. Hari has gone (*h*) away with Rām. 20. Why did he (*h*) take the books in his left hand?

For the Bengali translation of these sentences see Exercise XI(a) on page 44.

EXERCISE XII(a).

1. amra ægarotar age ele ki hōbena? 2. tomra na eleo taka pabe. 3. tini amar opor coṭe uṭle ami cole asbo. 4. òra esob sunle ki korbe? 5. apnara pāctar somē ele amake paben. 6. tumi bōiguli nileo hōe, na nileo hōe. 7. uni e bayala na kinle nōe. 8. ora coṭe uṭle 'ki hōbe? tate kicui hōbe na. 9. tara bōiguli na kinle amra taka pabona. 10. ami na geleo ki colbenā? 11. ini taka na pele nōe. 12. ma meeke bokleo se sonena. 13. se sōkale na ele bikale asbe. 14. apni na ele amar ɔnek koṣṭo hōbe. 15. apni e tin taka pele ki hōbe? hā, ekk rōkom hōbe. 16. tāra kicu na bolke amra ki korbo? 17. ami tintar age na ele baba amāe koto bokben. 18. ami esob kolke koto taka pabo? 19. taka na pele ki tumi kicu korbe na? 20. taka peleo korbo, na peleo korbo.

For the English translation of these sentences see Exercise XII(b) on page 51.

LESSON XVI.

SOUNDS AND SYMBOLS.

The Consonant ch.

The same tongue position as for c, but with a following aspiration which should be made as fully voiced as possible. ch is seldom found in colloquial Bengali except at the beginning of a word, though there are many cases where in careful formal speech medial ch is used. Thus *ace*, *there is*, *there are*, is written in Bengali characters as if it were pronounced *ache*, and in careful and formal speech it is often so pronounced; but in colloquial speech the aspirate is generally dropped.

PHONETIC DRILL XVI.

1. *Syllables.* ca, cha, ci, chi, cu, chu, co, cho, ce, che, cɔ, chɔ, cæ, chæ, chǣ, cā, chā, cē, chē, cō, chō.
2. *Words.* chana, can, chobi, cabi, chilo, cil, chagol, churi, curi, chele, cela, chata.

SENTENCE DRILL XVI.

1. apni ki pāctar sorme sekhané chilen?	You (h) [?] five-of time- at there were?	Were you (h) there at five o'clock?
na, t̄khon ekhane chilum.	No, then here I-was. chilum.	No, I was here then.
2. Je s̄okale ekhane chilo, kintu ækhon nei.	He morning-in here was, but now is-not.	He was here in the morning, but he isn't here now.
3. apnara dujonei ki oder s̄onge bose chilenia?	You (h. pl.) both [?] their company-in having-sat-down were-not?	Weren't you (h) both sitting with them?
hæ, chilum.	Yes, we-were.	Yes, we were.
4. amra j̄itum ; ora halo, amader s̄onge palona je.	We won ; they lost ; our company-in they- could-not that.	We've won ; they've lost. You see, they were no match for us.
5. kader hate taka dilen? oder hate dilum.	Whose (pl.) hand-in rupee you-gave (h)? Their hand-in I-gave.	To whom did you pay (h) the money. To them.
6. oi je ch̄cta baylo. na, ch̄cta bajte ækhono ɔnek baki.	There that six sounded. No, six to-sound still much left.	Why, there's six o'clock striking. No, it's a long way off six yet.

7. o amāē duækta
chobi dekhie
dilo, kintu
konoṭa amar
pɔchondo
holona.
- He me two-one picture
having-shown gave,
but any-one my lik-
ing became-not.
- He showed me one or
two pictures, but I
didn't care for any
of them.
8. tar duti chele ar
tinṭi mee chilo,
na?
- Him-of two son and
three daughter were,
no?
- He had two sons and
three daughters,
hadn't he?
9. tar hateækta churi
chilo ; ar ki ki
chilo ami dekte
pāni.
- His hand-in a knife was;
more what what was
I to-see get-not (p).
- He had a knife in his
hand; I couldn't see
what else he had.
10. cheleṭi khub choṭo,
meetio choṭo,
kintu cheleṭir
moton choṭo na.
- Boy-the very little, girl-
the-too little, but
boy-the-of like little
not.
- The boy is very little,
and the girl is little
too, but not so little
as the boy.

SUBSTITUTION TABLE XV.

je	—	amader	dɔj	taka	—	diece
e	ki	tomader	æk	pɔeʃa	kore	dæni
o	naki	apnader	car	ʃer cāul		dæe
tara	to	tader	jat	ana		dæna
era		e meeder	baro			debe
ora		oder	tin			debena
		ēder	pāc			debe bolece
		eder	no			dilo
		öder	at			dilona
		täder	du			
			ægaro			

This table provides for the formation of 190,080 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XIV.

- (a) The imperative 2h, like the imperative 2c, has two forms present and future.
- (b) The present imperative 2h is formed by adding -un to the stem if it ends in a consonant, and by adding -n if the stem ends in a vowel; e.g. bosun, nin.
- (c) The future imperative 2h is the same in form as the future indicative 2h; e.g. bosben, neben.

(d) Honorific imperative forms, 2nd person:

<i>Present Imperative.</i>	<i>Future Imperative.</i>
bosun	bosben
bolun	bolben
jan	jaben
khan	khaben
janan	jabanen
nin	neben
asun	asben
kinun	kinben
korun	korben
hon	hoben
bokun	bokben
sunun	sunben
anun	anben
gan	gaben
likhun	likben

(e) na added to the present imperative 2h adds emphasis. na added to the future imperative 2h changes a command into a prohibition.
 khan:a, *do eat.* khaben:a, *don't eat.*

EXERCISE XII(b).

1. Won't it be all right if we get here before eleven? 2. You (*pl.*) will get paid, even if you don't come. 3. I shall come away, if he (*h*) gets angry with me. 4. What'll you do, if they (*h*) hear all this? 5. If you (*pl. h*) come at five o'clock you'll find me. 6. It doesn't matter whether you take the books or not. 7. He (*h*) simply must buy this bungalow. 8. What's the good of their getting angry? That won't make any difference at all. 9. We shan't get the money, unless they buy the books. 10. Does it matter, if I don't go? 11. It won't do for him (*h*) not to get paid. 12. Even if the mother scolds her daughter, she doesn't pay any attention. 13. If he doesn't come in the morning, he'll come in the afternoon. 14. I shall be put to great trouble, if you (*h*) don't come. 15. Will it do if you (*h*) get these three rupees? Yes, after a fashion. 16. What shall we do, if they (*h*) don't say anything? 17. If I don't get there before three, my father will (*h*) give me such a scolding. 18. How much money shall I get, if I do all this? 19. Won't you do anything, unless you get paid? 20. I'll do it, whether I get paid or not.

For the Bengali translation of these sentences see Exercise XII(a) on page 48.

EXERCISE XIII(a).

1. Je asle take ejab bolo.
2. ekhuni lekhona.
3. e boiguli hate nao.
4. aekhon e gan geona, pore geo.
5. ekhuni korona.
6. take bolona.
7. ekhane bosona, okhane boso.
8. tara sombar asleo amar kace niesona.
9. je tomaké kicu bolé suno.
10. aekhon boso; ektu pore can koro.
11. nemona.
12. serokom gan geona.
13. namona.
14. kal tomaké babake ejab bolo.
15. ta hole omni cole ejo.
16. oke merona.
17. serokom likhona, erokom lekhona.
18. je boiguli anle nio.
19. amake job bolona.
20. tumi kal taka pele tar hisab likhe amar kace nieso.

For the English translation of these sentences see Exercise XIII(b) on page 55.

LESSON XVII.

SOUNDS AND SYMBOLS.

The Consonant t.

This is a lengthened t. In pronouncing the unlengthened t the tip of the tongue touches the teeth in practically the same position as for the English *t*: in *think*, but close enough to the upper teeth to prevent that audible escape of breath between the tongue and the teeth which is characteristic of the English *th*. The lengthened t is pronounced by maintaining this position a little longer than usual; during the interval no sound is heard. Perhaps the best practical direction for English people is to tell them to bite their tongue (not too hard) for t, and to keep on biting it a little longer for t:.

The Combination th.

A t with an aspiration immediately following. The aspiration should be as fully voiced as is possible after a voiceless consonant. The th may occur not only at the beginning of a stressed syllable, but also at the beginning of an unstressed syllable; it is in this latter position that English people are most tempted to neglect the aspiration.

PHONETIC DRILL XVII.

1. ata, atra, 'atha, tha, iti, iti, 'ithi, thi, utu, utu, 'uthu, thu, oto, oto, 'otho, tho, ete, ete, 'ethe, the, ot̪o, ot̪o, 'oth̪o, tho, at̪ha, it̪he.
2. Words. kote, mate, koto, 'kotha, 'kotha, koja, 'betha, sot̪i, mithe, thakte, theke.

SENTENCE DRILL XVII.

- I. amra joto cesta
kori na keno
seta kokhono
kote parbona.

We how-much endeav-	We shall never be able
our make not why	to do that, no mat-
that ever to-do shall-	ter how hard we try.
be-able-not.	

2. tini ekhane aste cania kæno? ta ami bolte parina.	He (<i>h</i>) here to-come wants-not why? That I to-say can-not.	Why doesn't he want to come here? I can't say.
3. tar hate faka chilona bole se oṭa kinte raji holona.	His hand-in rupee was- not having-said he that to-buy willing became-not.	He wouldn't consent to buy that, as he hadn't any money on him.
4. ami barla janina boṭe, kintu siktē khub ceṣṭa korbo.	I Bengali know-not it- is-true, but to-learn much effort I-will- make.	I don't know Bengali it's true, but I'm going to try hard to learn it.
5. ora kace chilona tai e kothaṭa junte paeni.	They near were-not so this word to-hear they-get-not (<i>p</i>).	They didn't hear this, as they were not near by.
6. eṭa mithe kotha bōi to nōe. mithe kotha bolbe kæno? ſot̪i kotha bolona.	This false word except at-any-rate is-not. False word you-will- say why? True word say-not.	This is nothing but lies. Why should you tell lies? Tell the truth, do.
7. oder ekhane thakte boloni kæno? thakle oder ſøgge amaro kotha hote pato.	Them here to-stay you- tell-not (<i>p</i>) why? If- staying them with me-of-too word to- occur would-have- been-able.	Why didn't you tell them to stay here? If they'd stayed, I could have had a talk with them too.
8. tomra oke marbe .kæno? o je amader matre ~ eſece. ſot̪i na ki?	You (<i>pl.</i>) him will-hit why? He that us to-hit has- come. True or what?	Why should you (<i>pl.</i>) hit him? Why, he came to hit us! Really?
9. amar ſe bōikhana kothāe dekte peeco? ami to kothao dekte pāni.	My that book where to- see you-have-got?	Where did you see that book of mine?
10. ami ekhanei boſte cāi; ar kauke ekhane boſte diona.	I at-any-rate anywhere to-see get-not (<i>p</i>). I <i>here</i> to-sit want; else anybody-to here to- sit give-not.	I haven't seen it any- where. This is where I want to sit; don't let anyone else sit here.

SUBSTITUTION TABLE XVI.

ami	sombar	æktar	jomœ	ekhane	chilum
amra	sukrobar	ſattar	age	okhane	boſe chilum
amra dujonei	kai	tintar	pore	bagane	gie boſlum
amra ſkole	aj	ægarotar		bajalæ	gie boſbo
—	—	pactar			gelum
		chotar			cole gelum
		nötar			jabo
		aṭar			janī
		döſtar			geci
		cartar			
		baroṭar			
		dutar			

This table provides for the formation of 32,400 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XV.

- (a) The ending -eci is the sign of the 1 present perfect; e.g. dieci, kineci.
Other forms not found in the sentences:

efeci, koreci, nieci, hoeeci, geci (*I've gone*), geeci (*I've sung*),
bokeci, funeci, ſeneci, peeci, boleci, meneci, nemeci, boſeci,
ſueci, mereci, likheci, cineci, coleci, coteci, kheeci, eneci, janieci
(*I've informed, told*).

- (b) The ending -eco is the sign of the 2c pres. pf.; e.g. dieco, kineco.
For other forms not found in the sentences substitute final -o
for final -i in the forms in (a).
- (c) The ending -ece is the sign of the 3c pres. pf.; e.g. dicee, bolece,
peece.

For other forms not found in the sentences substitute final -e
for final -i in the forms in (a).

- (d) na is never added to a pres-pf. The negative of the pres. pf. is
formed by adding ni to the corresponding form of the pres.
- (e) Present perfect of the verb ana,¹ to fetch.

	Affirmative.	Negative.
1.	eneci	anini
2c.	eneco	anonni
3c.	enece	aneni
2, 3h.	enecen	anenzi

¹ Verbs are always quoted in the form of the verbal noun which in most verbs ends in a; thus kora, to do.

(f) The ending -der is the sign of the gen. or obj. pl. of nouns and pronouns denoting animate beings; e.g.

tomader, amader, tader, oder.

Other forms not found in the sentences:

meeder, apnader, täder, öder, eder.

One can only tell from the context or the circumstances whether a gen. or an obj. pl. is meant. Thus *je amader taka dicee* may mean either, *He has given us money* or *He has given our money*.

EXERCISE XIII(b).

1. If he comes, tell him all this.
2. Write it at once, do.
3. Take these books in your hand.
4. Don't sing this song now; sing it later on.
5. Do do it at once.
6. Don't tell him.
7. Don't sit here; sit there.
8. Even if they come on Monday, don't bring them to me.
9. If he says anything to you, listen to it.
10. Sit down now; have your bath presently.
11. Don't get down.
12. Don't sing that sort of song.
13. Get down, do.
14. Tell your father all this to-morrow.
15. Come away at once in that case.
16. Don't hit him.
17. Don't write like that, do write like this.
18. If he fetches the books, take them.
19. Do tell me everything.
20. If you get the money to-morrow, make out an account of it and bring it to me.

For the Bengali translation of these sentences see Exercise XIII(a) on page 52.

EXERCISE XIV(a).

1. aյ aʃbenia ; kal apnar babar ŋorje aʃben.
2. jununia, ami apnake ſəb bolbo.
3. meeke bokbenia.
4. eʃəb nie jan.
5. ſombar ſekhane khabenia ; ekhane khaben.
6. amar opor coṭe uṭbenia.
7. ſəb ninia.
8. ſekhane giei khaben.
9. onugro kore kal tar kace jaaben.
10. ſekhane gie amāe likhe ſəb janaben.
11. ekhuni aʃun.
12. take er kicu bolbenia.
13. tini ele ſokole uṭben.
14. ſiniʃguli okhane rakbenia ; ekhane rakhun.
15. amāe bolunia, apni ki eguli kinben, na ami kinbo.
16. aյ er kicu nin, kal ar ſəb neben.
17. ſeʃəb ſunbenia.
18. taka ekhuni niaʃunia.
19. ta mone korbenia.
20. ar ekṭu khan.

For the English translation of these sentences see Exercise XIV(b) on page 58.

LESSON XVIII.

SOUNDS AND SYMBOLS.

The Consonant c.

c is really a compound consonant consisting of a plosive and an immediately following sibilant. When c is lengthened the tongue remains a little longer than usual in the position for the plosive before the sibilant part of the sound is begun. Something very similar to a c is heard in the English "What cheek!" In this case, however, the tip of the tongue touches the upper gums, whereas in pronouncing the Bengali c the tip of the tongue is behind the *lower* teeth, and the contact with the gums is on a point a good deal further back on the tongue.

PHONETIC DRILL XVIII.

aca, acia, ica, icra, ūcu, ucio, koco, kocia, eci, ecra, œcœ, khaci, khacri, jaci, jacii, bolce, bolcie, hoco, hocia, dice, dicre, kace, kacie, mace, macie.

SENTENCE DRILL XVIII.

1. apni kon dig die jaci'en.	You (<i>h</i>) which direction having-given are- going?	Which way are you (<i>h</i>) going?
e dig die jaci.	This way having-given I-am-going.	I'm going this way.
2. tomra ki khacio?	You (<i>pl.</i>) what are- eating?	What are you (<i>pl.</i>) eating?
kicui khacina, amader khaoa daœa hoœe gæce.	Anything-at-all we-are- eating-not, our eat- ing etc. having- occurred has-gone.	We aren't eating any- thing at all; we've finished our meal.
3. tini ki tai bolcien?	He (<i>h</i>) [?] that is-saying?	Is that what he's (<i>h</i>) saying?
hæ, ageo bolecen, ækhono bolcien.	Yes, before-too he-has- said (<i>h</i>), now-too he- is-saying (<i>h</i>).	Yes, he said (<i>h</i>) so before, and he's still saying (<i>h</i>) so.
4. dækho, okhane ki hocie?	See, there what is-oc- curring?	Look, what's happen- ing over there?
ami dekte pacrina ki hocre.	I to-see am-getting-not what is-occurring.	I can't see what's happening.
5. apnara ki bagla sikcen?	You (<i>h. pl.</i>) [?] Bengali are-learning?	Are you (<i>h. pl.</i>) learn- ing Bengali?
hæ, ponro din theke sikci.	Yes, fifteen day from we-are-learning.	Yes, we've been learn- ing it for a fortnight.

6. golmal korona ; Noise make-not; I song
 ami gan juncii. am-listening-to. You
 tomra æto. (*pl.*) so-much noise
 golmal kocio. are-making that
 je gan moæei. song at-all hearing
 sona jaærena. is-going-not.
7. tomor kæmon
 colcie?
 bej colcie.
 8. tumi ki tai kocio?
 ami to kocina,
 oi kocie.
 9. acia apni bojun ;
 apni ja ceecen
 ta ekhuni dicii.
 10. je eæob likce.
 je eæob likhe
 nicie.
 je eæob likhe
 dicie.
- Don't make a noise;
 I'm listening to the
 singing. You (*pl.*)
 are making such a
 noise that it's quite
 impossible to hear
 the song.
- You-of how it-is-
 moving?
 Fine it-is-moving.
 You [?] that are-doing?
- How are you getting
 on?
 Fine.
 Is that what you are
 doing?
- I at-any-rate am-doing-
 not, *he* is-doing.
 All-right, you (*h*) sit-
 down, you (*h*) what
 have-asked-for that
 at-once I-am-giving.
- All right, you (*h*) sit
 down. I'll let you
 have what you have
 asked for at once.
- He this-all is-writing.
 He this-all having-
 written is-taking.
- He's writing all this.
 He's taking all this
 down in writing (for
 his own benefit).
- He this-all having-
 written is-giving.
- He's writing all this
 down (for some one
 else's benefit).

SUBSTITUTION TABLE XVII.

tini	baŋla ſikte	cania
tāra	e bōikhana becte	parenzi
apnara	caul kinte	parbenia
ēra	amader bolte	aʃben
apni	kotha bolte	jaben
ōra	gan junte	den
uni	ṭaka dite	diecen
ini	khete	elenia
tomar baba	ṭaka nite	palien
amar jami	kicu dekte	perecen
		raji hœecen
		dibenza
		aʃenzi
		ceſta korecen

This table provides for the formation of 1,400 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XVI.

(a) The verb *aca*, *to be*, *be present*, *exist*.

	<i>Present affirmative.</i>	<i>Present negative.</i>	<i>Past affirmative.</i>	<i>Past negative.</i>
I.	aci	neī	chilum	chilumna
2c.	aco	neī	chile	chilena
3c.	ace	neī	chilo	chilona
2, 3h.	acen	neī	chilen	chilensa

These are the only forms of this verb used in modern Bengali.

- (b) *I have*, amar ace. *I haven't*, amar neī.
I had, amar chilo. *I hadn't*, amar chilona.
- (c) The verb *bosa* means *to take one's seat*, *to sit down*, and not *to sit* in the sense of *to be seated*.
 ami boſi, *I sit down* (i.e. *take my seat*).
 ami boſe aci, *I am sitting* (lit. *having taken my seat, I am*).
 ami boſe chilum, *I was sitting* (lit. *having taken my seat, I was*).
- (d) The particles -ti and -ta attached to nouns have the force of a definite article; chele-ti, *the boy*, meeti-ta, *the girl*. Compare the use of -khana (Lesson XIII).
- (e) -ti and -ta and -khana may be added to numerals which qualify a following noun; e.g. ækta churi, duti chele, tinkhana bôi.

EXERCISE XIV(b).

[Use the honorific imperative throughout this Exercise.]

1. Don't come to-day; come with your father to-morrow.
2. Listen do; I'll tell you everything.
3. Don't scold the girl.
4. Take these things away.
5. Don't have your meal there on Monday; have it here.
6. Don't get angry with me.
7. Do take it all.
8. Don't have your meal till you get there.
9. Please go to him to-morrow.
10. When you get there, write and let me know everything.
11. Come at once.
12. Don't tell him anything of this.
13. All of you get up when he (*he*) comes.
14. Don't put the things there; put them here.
15. Do tell me, are you going to buy these things, or shall I buy them?
16. Take some of it to-day, and take the rest to-morrow.
17. Don't pay any attention to all that.
18. Do bring the money at once.
19. Don't think that.
20. Have a little more.

For the Bengali translation of these sentences see Exercise XIV(a) on page 55.

EXERCISE XV(a).

1. tini ki ækhono apnader kicu denii? 2. na,¹ tini dœf taka no ana tin pœſa amader diecen. 3. ami at ser caul bececi. 4. tumi ki ægaro anar besi die kineco? 5. amader ekti pœſao nei. 6. ami ki sat takar kome becbo? 7. tader kace ki peeco? 8. ækhono kicu paini kintu amader bolece kal baro taka pabo. 9. amra oder du pœſa kore dieci. 10. tara e biſe tomader ki bolece? 11. tader daoni kæno? 12. tumi amader age eſeco. 13. tader ar pœſa nei. 14. kara tomader ſonge eſece? 15. ami täder kace kicu ſunini. 16. tara car taka baro ana die kinece. 17. ſe grame gie tader bolece. 18. oder baba naki kal aſbenia? 19. ſe tader ægaro takar besi dæni. 20. ſe ki e biſe amader bokbe?

For the English translation of these sentences see Exercise XV(b) on page 62.

LESSON XIX.

SOUNDS AND SYMBOLS.

The Consonant s.

This consonant never occurs by itself in Bengali, but only with a following t, n, r, and sometimes, though less seldom, with a following l or p. It is like the English s, but with the tip of the tongue a little nearer the upper teeth.

PHONETIC DRILL XIX.

aſte, aſte, aſte, aſto, aſto, bæſto, stri, jaſtro, rasta, ſrirampur, dōſtūr, bōndobosto, bisram, jaſta, ſnan, ɔſil, ɔſto, ſomosto, baſtobik.

SENTENCE DRILL XIX.

- | | | |
|---|---|---|
| 1. tomor aſte aſte
køtha bolte
höbe; na hole
ami kicui bujte
parbona. | You-of slowly slowly
word to-say it-will-
become; not if-occur-
ring I anything-at-
all to-understand
shall-be-able-not. | You'll have to speak
slowly, or else I
shan't be able to
understand at all. |
| 2. bæſto hote höbena;
bæſto hole kajta
motei kotie
parbena. | Flustered to-become it-
will-become-not;
flustered if-becoming
work-the at-all to-do
you-will-be-able-not. | You mustn't get flus-
tered; if you do, you
won't be able to do
the work at all. |

¹ This means "It is not correct to say that he has not given anything." Translate therefore, into English as "Yes" rather than "No."

3. tar strike ſønge
kore ante
høēece ; ſe
ſønge na ele
hotona.
- His wife (*obj.*) with
having-made to-
fetch it-has-become;
she with not if-com-
ing it-would-have-
occurred-not.
- He has had to bring
his wife with him it
wouldn't have done
for her not to come
with him.
4. jaſtrer kotha ſøb
ſomœ mante
hœ, kæmon?
mante hœ bœi
ki.
- Scripture-of word all
time-at to-observe it-
becomes, how?
To-observe it-becomes
except what.
- One ought always to
obey the scriptures,
oughtn't one?
Of course one ought.
5. tar e rasta die aſte
holo ; o rasta die
ele nana røkom
køſto hoto.
- Him-of this road along
to come it-became;
that road along if-
coming various kind
inconvenience would-
have-occurred.
- He had to come by
this road; he would
have had all sorts
of trouble if he'd
come by that road.
6. ækhon apnar ſønge
e biſœ kotha
hote parbena ;
amar ekhuni
srirampure
ȝete hocre.
- Now you(*h*)-of with
this matter-on word
to-occur will-be-able-
not; me-of at-once
Scrampore to-go it-
is-becoming.
- I shan't be able to talk
with you (*h*) about
this now. I have to
go immediately to
Serampore.
7. chi chi ! æmon
kotha ki mukhe
ante ace?
- Fie, fie ! such word [?]
mouth-to to-fetch it
is?
- Shame on you ! Is it
permissible to take
such words on one's
lips?
8. erøkom kharap
dostur mante
nœi.
- This-kind bad custom
to-observe it-is-not.
- One mustn't observe a
bad custom like this.
9. tomor er bondo-
bosto kotie hole,
age ekta bisram
kotie hœbe.
- You-of this-of arrange-
ment to-do if-becom-
ing, before a-little
rest to-do it-will-
become.
- If you have to make
arrangements for
this, you must have
a little rest first.
10. e ſo'mosto yiniſ
amar bastobik
khub ſøſtǣe
kinte hœbe ;
ſøſtǣe na paoa
gele moſei
kinte hœbena.
- This all thing me-of
really very cheaply
to-buy it-will-be-
come; cheaply not
getting if-going at-
all to-buy it-will-
become-not.
- I shall really have to
buy all these things
very cheap. If they
can't be got cheap,
I mustn't buy them
at all.

SUBSTITUTION TABLE XVIII.

tomra	ki	—	khaci:o	—
tumi	—	kicu	khabe	na
—		tai	kocio	
		eṭa	kolre	
		oṭa	likhe nicio	
		ʃeṭa	niasco	
		eʃob	nie jačio	
		oʃob	ʃikco	
		ʃeʃob	ancio	
		ʃob	anle	
			funcio	
			bolcio	
			kincio	
			nebe	
			dicio	
			debe	

This table provides for the formation of 1,920 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XVII.

(a) The ending -te is the sign of the infinitive; e.g.

aste, bolte, kinte, fikte, sunte, thakte, hote, dekte, boſte.

When the stem ends in r the r is assimilated to the following t of the infinitive, and rt becomes tr.

kore, kotre, mare, matre.

Other forms not found in the sentences:

nite, jete (go), bokte, ante, pete (get), mante, namte, likte, cinte, colte, cotte, khete, janate, dite, becte, bajte, dekhate, jante.

(b) An infinitive followed by some form of the verb dāo, to give, denotes permission.

ami take aste dieci, *I have let him come.*

take boſte dāo, *Let him sit down.*

se amake bōikhana dekte dāeni, *He didn't let me see the book.*

(c) -ta attached to the adjectives, e, o, se, forms neuter pronouns.

(d) -khana, -ta or -ti may also be attached to a noun which is preceded by a demonstrative adjective; e.g.

se bōikhana, *that book;* e kaita, *this work.*

EXERCISE XV(b).

1. Hasn't he (*h*) given you (*h*, *pl.*) anything yet? 2. Yes, he (*h*) has given us ten rupees nine annas three pice. 3. I have sold eight seers of rice. 4. Have you given more than eleven annas for it? 5. We haven't so much as a pice. 6. Shall I sell it for less than seven rupees? 7. What have you got from them? 8. We haven't got anything yet, but they've told us we are to get twelve rupees to-morrow. 9. We've given them two pice each. 10. What have they told you (*pl.*) about this? 11. Why haven't you given it to them? 12. You've got here before us. 13. They've no more money. 14. Who have come with you (*pl.*)? 15. I have heard nothing from them (*h*). 16. They've bought it for four rupees, twelve annas. 17. He's gone to the village and told them. 18. So I hear their father isn't coming (*h*) to-morrow? 19. He hasn't given them more than eleven rupees. 20. Will he speak us about this?

For the Bengali translation of these sentences see Exercise XV(a) on page 59.

EXERCISE XVI(a).

1. tumi ki kai ekhane chilo? 2. tara ki jitlo? tomra ki tader sange pakena? 3. apni kader sange bose chileta? 4. tumi ki tomar je chobi amake dekhie debena? 5. sekhaner ke ke chilo? 6. akhono atja bajeni. 7. sekhaner ko ser eaul chilo? 8. barojar pore asle ki habet? 9. je ki bagane bose chilona? 10. e bajala ki apnar pochondo hōena? 11. amader taka pōesa chilona. 12. ami jabo, tinio jaben. 13. e lekhaṭa or moton kharap na. 14. amar hate ki ki chilo? 15. satkar age asbenia. 16. tākhon ami ekhane chilumna. 17. tar chele mee nei. 18. amar hate taka dile colbe na. 19. tini kai tomader sange chilen, na? 20. tomra dujonei ki sekhaner chilena?

For the English translation of these sentences see Exercise XVI(b) on page 65.

LESSON XX.

SOUNDS AND SYMBOLS.

The Aspirated Consonant gh.

This is a *g* with a fully voiced *h* immediately following. English people, being in the habit of using voiceless *h* generally find difficulty in the combination *gh*, and tend either to unvoice the *g* and make it *k*, or else to insert a slight vowel between the *g* and the *h*.

PHONETIC DRILL XX.

1. Pronounce each of the following syllables ten times in rapid succession, fully voicing the h.
hag, hig, hug, hog, heg, h̄og, hæg.
2. agha, gha, ighi, ghi, ughu, ghu, ogho, gho, eghe, ghe, ɔghɔ, ḡhɔ, æghæ, ghæ.
3. ghɔr, ghore, ghat, ghure, ghi, gham, gha, baghe, ghum.

SENTENCE DRILL XX.

1. o ghore ki keu ace?	That room-in [?] any-one is?	Is there anybody in that room?
na, keui na.	No, any-one-at-all not.	No, nobody at all.
2. õra kalighat h̄oe ghure eje thaken.	They (h) Kālīghāṭ having-become having-revolved having-come remain.	They (h) usually come round by way of Kālīghāṭ.
3. ami roj æk jer ghi kine thaki.	I daily one seer ghi having-bought remain.	I buy a seer of ghi a day.
4. apni oʃob nie matha gha- macien kæno?	You (h) that-all having-taken head are-causing-to-sweat why?	Why are you bothering your head about all that?
5. gorute ghaf khee thake, kintu baghe mayso khae.	Cow (loc.) grass having-eaten remains, but tiger (loc.) flesh eats.	Cows eat grass, but tigers eat flesh.
6. tumi ki dekte paciona o ghumie ace? oke jaionia.	You [?] to-see are-getting-not he having-gone-to-sleep is? Him wake-not.	Don't you see, he's asleep? Don't wake him up.
7. tomra se r̄okom kore thako kæno?	You (pl.) that kind having-done remain why?	Why do you (pl.) do that sort of thing?
8. ghorer kaj jes hole pore amra boje golpo kore thaki.	House-of work end if occurring after we having-sat-down talk having-done remain.	After the house work is finished we sit down and have a chat.
9. apnara ki tâke e kotha bolte can?	You (h. pl.) [?] him (h) this word to-tell want?	Do you (h. pl.) want to tell him (h) this?

to. dorur motion	Custom like sleep not I get ill unless I get
ghumi na hole	if running round my usual sleep.
umar ejuk	illness having on.
hōre thake	cured remain.

SYNTHETIC TABLE XIX.

tomader	-ki	-e kotha bole	hole
amader	-	selhan- jete	holes
tader	-	ekhan- thakte	hole
apader	-	ekhan- bole	holes
eder	-	bikram kote	debt
oder	-	or hondoberto kote	dine
chleder	-	laka dite	dite
ilder	-	Job dite	dilens
meeder	-	bagla siki-	isken
	-	- dig die after	dite
	-	-	isken
	-	-	dilens
	-	-	hōttee
	-	-	nei
	-	-	nee

This table provides for the formation of 2,700 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XVIII.

- (a) The endings -ci, -co, -ce, -cen, are the sign of the present imperfect (*am doing*). These must be carefully distinguished from the endings -eci, -eco, -ece, -ecen, which are the sign of the present perfect (*have done*).
 - ami asci, *I am coming.*
 - ami ejeci, *I have come.*
- (b) If the verbal stem ends in a vowel or i or n, the c of the inflections of the pres. imperf. is lengthened.
 - ami bolci, *I am saying.*
 - ami ancii, *I am fetching.*
 - ami nici, *I am taking.*
- (c) If the verbal stem ends in r, the r coalesces with the c of the inflections of the pres. imperf. to form ci.
 - ami koci, *I am doing.*
- (d) Verbs whose stem ends in an aspirated consonant drop the aspiration

before endings that begin with a consonant, but retain it before vowels.

ami likhi, *I write.* ami likbo, *I will write.*
 ami likheci, *I have written.* ami likci, *I am writing.*

(e) The pres. impf. of the verbs

aja (*come*), bola (*say*), khāoa (*eat*), ana (*fetch*), nāoa (*take*),
 kora (*do*), lekha (*write*), hōoa (*become*).

I.	aſci	bolci	anci	nici	koci	likci	hocci	khaci
2c.	aſco	bolcio	ancio	nicio	kocio	likco	hocio	khacio
3c.	aſce	bolcie	ancie	nicie	kocie	likce	hocre	khacrie
2, 3h.	aſcen	bolcien	ancien	nicien	kocien	likcen	hocrien	khacrien

(f) The present imperfect is used to describe

- (i) An action which is going on at the time of speaking. See sentences 2, 3, 4, 6, 7, 8, 10.
- (ii) An action which is just about to begin. See sentences 1, 9.
- (iii) An action which has been going on some time and is still continuing (English, *have been doing*). See sentence 5.

(g) The ending -a is the sign of the verbal noun.

khāoa, (*the act of*) *eating.*

ſona, (*the act of*) *hearing.*

Other forms not found in the sentences:

aja, kora, nāoa, hōoa, jaoa, boka, kena, ana, pāoa, bola, mana,
 nama, boſa, gāoa, ſoa, mara, lekha, cena, cola, cōta, dāoa, beca,
 jeta, para, bāja, dækha, cāoa, jana, sekha, thaka.

(h) In sentence 6, ſona jaclena means literally *hearing is not going on*, i.e. *one can't hear.* In the sentence gan ſona jaclena, gan is the object of the verbal noun ſona, and ſona is the subject of the verb jaclena. This is the ordinary way in which an English passive is rendered in Bengali which has strictly no passive voice of its own.

(i) Bengali is fond of "echo words"; e.g. khāoa dāoa in sentence 2 is made up of the verbal noun khāoa, *eating*, and an echo word dāoa, which means here *anything like*, or *connected with eating*. The expression khāoa dāoa is the subject of the verb hōee gæce.

EXERCISE XVI(b).

1. Were you here yesterday? 2. Have they won? Weren't you (*pl.*) a match for them? 3. With whom (*pl.*) were you (*h*) sitting?
4. Won't you show me that picture of yours? 5. Who were there?

6. It hasn't struck eight yet. 7. How many seers of rice were there there? 8. What's the good of coming after twelve? 9. Wasn't he sitting in the garden? 10. Don't you (*h*) care for this bungalow? 11. We had no money. 12. I'll go and he'll go too. 13. This writing is not as bad as that. 14. What was in my hand? 15. Don't (*h*) come before seven. 16. I wasn't here then. 17. He has no children. 18. It won't do to pay the money to me. 19. He (*h*) was with you (*pl.*) yesterday, wasn't he? 20. Weren't you both there?

For the Bengali translation of these sentences see Exercise XVI(a) on page 62.

Exercise XVII(a).

1. tumi sekhanie jete cao keno? 2. apni boikhana kinte raji chilenia hole ami nie geci. 3. se bagla siktir khub cesta korree. 4. keu kace chilo na tai ami kauke kieu bolte patini. 5. eja soti kotha boi to nōcē; ami ki mithe kotha boli? 6. apnara ki kal amader taka dite parben? 7. se amake okhane thakte bolto. 8. uni ki bagla likte janena? 9. sukrobar tomor sonye e bisjē amader kotha hote parbe. 10. apni ki kote esecen? 11. seja kothae dekta pēco? 12. tini amader ar kieu kote debenia. 13. apni ki ekhane boste can? na, kothao bosbona. 14. tomura ekhane kieu khete parbena. 15. kal tar sonye amar katha hōeer. soti na ki? 16. tini mongolbar aste parbenia hole amra tār kace jabo. 17. ami ekhuni taka cāi. 18. tai tomake bolte eseci. 19. tara amake e bisjē kicui sunte dīeni. 20. tumi jato mithe kotha bolo na keno, tar kace taka kakhono pete parbena.

For the English translation of these sentences see Exercise XVII(b) on page 70.

LESSON XXI.

SOUNDS AND SYMBOLS.

The Consonant q.

This is the voiced form of t. For the tongue position see Lesson XII.

PHONETIC DRILL XXI.

1. da, qa, dæ, qæ, de, qe, di, qi, du, qu, do, qo, dɔ, qɔ, dada, dada,
qada, qada.
2. qan, qak, qim, qaktar, qigi, qube, qali, qaktum, qakate, qægæ,
dakoala, qal.

SENTENCE DRILL XXI.

1. dan dig die gele
tumi ḍagihor
ækebare samne
pete.
Right direction having-
given if-going you
post-office quite in-
front would-have-
got.
If you'd turned to the
right, you'd have
found the post-office
right in front of you.
2. ar ekṭu j̄osta hole
kōṭokgulo qim
kine nitum; ja
hok, a᷍ na kine
kal kinbo.
More a-little cheap if-
becoming a-few egg
having-bought I-
should-have-taken;
what let-occur, to-
day not having-
bought to-morrow
I-will-buy.
I should have bought a
few eggs, if they'd
been a bit cheaper.
Never mind, I'll buy
them to-morrow instead.
3. daktar ese take
osud khāoale
tar ḍruk omni
sere yeto.
Doctor having-come
him medicine if-
causing-to-eat his
illness at-once hav-
ing-finished would-
have-gone.
If the doctor had come
and given him a dose
of medicine, he'd
have got better at
once.
4. bata᷍ na komle
dīji qube yeto;
ta hole amra
j̄okole qube
motrum, tate
j̄ondeu n̄ēi.
Wind not if-lessening,
dinghy having-sunk
would-have-gone;
that if-occurring we
all having-sunk
should-have-died,
that-in doubt there-
is-not.
If the wind hadn't
dropped, the dinghy
would have gone
down, and then we
should all have been
drowned, without a
doubt.
5. eder t̄aka pœſa
beſi n̄ēi; qali
bikri kore khāe.
Them-of rupee pice
much there-is-not;
basket sale having-
made they-eat.
They haven't much
money; they make a
living by selling
baskets.
6. tumi kace thakle
tomake n̄is̄c̄e
daktum, kintu
tumi ye chilena.
You near if-remaining
you (*obj.*) certainly I-
should-have-called,
but you that were-
there-not.
I should certainly have
called you if you had
been near at hand,
but, you see, you
weren't there.

7. oto taka ghore
rakle qakate ter
pee lutkore nito.

tate to kicui
hotona.
- So-many rupee house-
in if-keeping robbers
(loc.) perception hav-
ing-got plunder hav-
ing-done would-have-
taken.
- If onc had kept all this
money in the house,
robbers would have
got wind of it and
looted it.
8. nouko theke nemē
dæŋæc bose
thakle¹ ki hoto?

ta hole je amæe
niyei daghore
jete hoto.
- Boat from having-got-
down bank-on hav-
ing-sat-down if-re-
maining what would-
have-occurred ?

That-in at-any-rate
anything-at-all
would-have-occurred-
not.
- What would have been
the good of getting
off the boat and
sitting on the bank ?

That would have been
no good at all.
9. dakoala na ele ki
hoto?

ta hole je amæe
niyei daghore
jete hoto.
- Postman noi if-coming
what would-have-
happened ?

That if-happening that
me myself post-office-
to to-go it-would-
have-become.
- What would have hap-
pened if the postman
hadn't come ?

Why, in that case I
should have had to
go to the post-office
myself.
10. e qal kæmon
kæmon lagec.
nun kæm diece, ar
ki? ar ekṭu nun
dilei bes hoto.
- This däl how how
strikes.

Salt less they-have-
given, else what ?
More a-little salt if-
giving-only fine it-
would-have-become.
- There's a queer taste
about this däl.
It's only that they've
put in too little salt.
If they'd only put in
a little more salt, it
would have been
quite nice.

¹ The gramophone record hesitates between *bosle* and *bose thakle*. The former means *If one takes one's seat*; the latter means *If one remains seated*.

SUBSTITUTION TABLE XX.

je	ki	ekhane	eje	thake	na
e	—	e ghore	bose		—
o			sue		
era			khee		
tara			boi bece		
ora			gan gee		
chelera			taka pee		
meera			banla sikhe		
ʃkole			boi rekhe		
—			eʃb kore		

This table provides for the formation of 800 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XIX.

- (a) An infinitive followed by ace expresses permissibility.
bolte ace, It is permissible to say.
One is allowed to say.
- (b) The negative of ace is nei.
bolte nei, One is not allowed to say.
- (c) An infinitive followed by a 3c or an infinitive form of hōa denotes necessity.
bolte hōe, It is necessary to say.
bolte hōeni, It was not necessary to say.
bolte hōbe, It will be necessary to say.
bolte hole, If it is necessary to say.
- (d) The infinitive which is followed by ace, nei or hōa, as in (a), (b), (c), may be preceded by a genitive of the person who is permitted or obliged to perform the action denoted by the infinitive.
amar bolte hōe, I have to say.
tader bolte hōbena, They won't have to say.
er bolte hole, If he has to say.
apnar bolte nei, You are not allowed to say.
- (e) The ending -to is the sign of the past conditional 3c, e.g.
hoto, (it) would have happened.
 Other forms not found in the sentences:—
aʃto, koto, nito, jeto, bokto, kinto, junto, anto, peto, bolto,
manto, namto, bosto, matlo, likto, cinto, colto, coʃto, kheto,
jənato, dito, becto, patro, bajto, dækhato, dekto, ceto, janto,
jikto, thakto, bujto.

INTRODUCTION TO COLLOQUIAL BENGALI

EXERCISE XVII(b).

1. Why do you want to go there? 2. As you (*h*) didn't agree to buy the book, I have taken it away. 3. He has tried hard to learn Bengali.
4. I couldn't say anything to anyone as there was no one near by.
5. This is nothing but the truth; do I tell lies? 6. Will you (*h. pl.*) be able to let us have the money to-morrow? 7. He told me to stay there.
8. Dosen't he (*h*) know how to write Bengali? 9. We shall be able to have a talk with you about this on Friday.
10. What have you (*h*) come to do? 11. Where did you see that? 12. He (*h*) won't let us do anything else.
13. Do you (*h*) want to sit here? No, I'm not going to sit anywhere.
14. You (*pl.*) won't get anything to eat here.
15. I had a talk with him yesterday. Indeed?
16. As he (*h*) won't be able to come on Tuesday we'll go to him (*h*).
17. I want the money at once.
18. That's what I've come to tell you.
19. They didn't let me hear anything at all about this.
20. No matter how many lies you tell, you'll never be able to get the money from him.

For the Bengali translation of these sentences see Exercise XVII(a) on page 66.

EXERCISE XVIII(a).

1. tumi æto golmal koc:o kæno? 2. tara ki e dig die gæce? 3. apnader khaoa dæoa ki hœe gæce? hæ, hœe gæce.
4. apnara ja bolcen ta likhenic:i.
5. tumi ekhane ki koc:o? 6. dækho, okhane ki koc:e? 7. moezi bøla jac:ena.
8. tini kon dig die ascen? 9. se ki ækhono khac:e? 10. tæke bøikhana ekhuni dici.
11. bagla sïkcen kæno? 12. amra ekhuni coie jac:ina.
13. ami jani na ki hoc:e.
14. tader bes colc:e, na?
15. take kothao dekte pac:ina.
16. kon gan gabø? 17. ponro din theke erøkom koc:e.
18. amra likcina, tumii likco.
19. tumi ki ejøb ceeco?
20. ki sïkcen? bagla siktæ cestæ koci.

For the English translation of these sentences see Exercise XVIII(b) on page 75.

LESSON XXII.

SOUNDS AND SYMBOLS.

The Consonant t.

In pronouncing this consonant

- (1) the blade of the tongue is turned backwards and upwards just as in pronouncing *t* and *d*, but without quite touching the palate;

- (2) the blade of the tongue is then brought rapidly forward, passing so near to the palate as it moves forward that when it reaches the upper gums, the under-surface of the tongue taps upon them, and then the blade of the tongue falls down behind the lower teeth.

The initial position described above under (1) is the same as that required for the voiced fricative retroflex sound which takes the place of *r* in the South-West of England, in Ireland, and in parts of the United States of America. But the Bengali *t* is not a fricative, but a tapped sound, and it is essential that the movement described under (2) should also be executed if the sound is to be properly pronounced. When *t* is followed immediately by another consonant the movement described above under (2) is practically omitted so that the sound becomes a fricative like the fricative retroflex *r* of the South-West of England.

PHONETIC DRILL XXII.

1. *ara, aṛa, æræ, æṛæ, eṛe, eṛe, iri, iṛi, uru, uṛu, oṛo, oṛo, ḡro, ḡṛo, āṛa, āṛa, īṛa, īṛa, ūṛa, ūṛa, ūṛa.*
2. *Words. pṛṭha, berate, taṛataṛi, gaṛi, charciilo, jaṛe, baṛi, bṛo, buṛo, buṛi, dāṛie, dōūṛe, poṛe, poṛtum, poṛi, cheṛe, baṛte.*

SENTENCE DRILL XXII.

1. *tar pṛṭha sona bes colciilo, tāī take bōkbar kono karon dekhini.* His reading-listening fine was-moving, so him scolding-of any reason I-see-not (*p.*). He was getting on well with his lessons, so I didn't see any reason for scolding him.
2. *tomra berate jaciile, tāī ami tōkhoni tomader kicu bolte parini.* You (*pl.*) to-walk were-going, so I *then* you (*pl.*)-to anything to-say can-not (*p.*). I couldn't say anything to you (*pl.*) just then, as you were starting out for a walk.
3. *tini æto taṛataṛi kɔtha bolciilen je kicui buṛte paliumna.* He (*h*) so quickly word was-speaking that anything-at-all to-understand I-could-not. He was talking so fast that I couldn't understand anything at all.

4. *garj tɔkhoni* Train (or carriage) just-
chaṛciilo tāi ar then was-leaving so
kicu na bole more anything not
omni uthe having-said at-once
boſlum. having-got-up I-sat-
 down.
5. *kal ſage tintar* Yesterday and-a-half
ſomee ami three-of time-at I
pkhon baṛi when home was-com-
aſcilum tɔkhon ing then him (*gen.*)
tar ſe̤nge amar with me-of seeing oc-
dækha holo. curred.
6. *tini amader ſe̤nge* He (*h*) us (*gen.*) with
bɔgo besi miſtenia very much used-to-
tāi e biſṭē kicu mix-not, so this mat-
janenia. ter-in anything he
(h) knew-not.
7. *buro prāe roj ei aṣki* Old-man almost daily
jaegāe hat baṛie *this one* placé-in hand
dāṛie thakto. having-stretched-out
 having-taken-his-
 stand used-to-re-
 main.
8. *je baṛi dōure* He home having-run
jacilo; pa aṭke was-going; foot hav-
pore gælo. ing-caught having-
 fallen he went.
9. *ami age e iſkule* I before this school-in
poṛtum bɔṭe, used-to-read it-is-
kintu aekhon ar true, but now more
poṛina. I-read-not.
10. *tumi ki ekhane* You [?] here used-to-
thaktena? stay-not?
hæ̤, age thaktum, Yes, before I-used-to-
kintu aek maſ stay but one month
holo cakri chege has-passed post hav-
dieci bole aekhon ing-left I-have-given
baṛi thaki. having-said now
 home I stay..
- The train was just
 starting, so without
 saying anything
 further, I got in at
 once and took my
 seat.
- I met him as I was
 coming home yester-
 day at half past
 three.
- He (*h*) didn't have
 much to do with us,
 and so he (*h*) didn't
 know anything about
 this.
- The old man used to
 stand in this same
 place nearly every
 day holding out his
 hand.
- He was running home,
 and tripped and fell
 down.
- It's true I used to go
 to this school once,
 but I don't go there
 any longer.
- Usedn't you to stay
 here?
- Yes, I used to at one
 time, but as I gave
 up my situation a
 month ago, I stay at
 home now.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XX.

(a) Some past participles active.

<i>Verbal noun.</i>	<i>Past participle active.</i>	<i>Meaning.</i>
aſa	eſe	having come
k̄ra	kore	„ done
h̄ōa	hōee	„ happened
n̄ōa	nie	„ taken
j̄aoa	gie	„ gone
b̄oka	boke	„ scolded
kena	kine	„ bought
jona	june	„ heard
ana	ene	„ fetched
p̄aoa	pee	„ got
b̄ola	bole	„ said
nama	neme	„ got down
boſa	boſe	„ sat down
ḡaoa	gee	„ sung
ſoa	ſue	„ lain down
mara	mere	„ hit
lekha	likhe	„ written
cola	cole	„ moved
c̄ta	cote	„ got angry
kh̄aoa	khee	„ eaten
d̄aoa	die	„ given
b̄eca	bece	„ sold
jet̄a	ſite	„ won (a game)
para	pere	„ been able
dækha	dekhe	„ seen
jana	jen̄e	„ got to know
ſekha	ſikhe	„ learnt
thaka	th̄eke	„ stayed
bojha	bujhe	„ understood

(b) The present frequentative, which denotes present habit, is formed by adding to the past participle active thaki, thako, thake, thaken.

ami eſe thaki, *I (usually) come.*tumi eſe thako,
apni eſe thaken, } *You (usually) come.*

se ese thake,
tini ese thaken, } He (usually) comes.

- (c) Nouns ending in a vowel form the locative by adding -te instead of -e, goru (*co:r*), gorute.
- (d) The locative ending is often used instead of the nom. pl. when a whole class of animate beings is referred to; see sentence 5; compare also *sokole*.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XXI.

- (a) The endings of the past conditional are

1. -tum.	3c. -to.
2c. -te.	2gh. -ten.

- (b) The past conditional is used to describe what would have happened if circumstances had been different.

- (c) The conditional participle may mean

- (i) if it is so.
- (ii) if it were so.
- (iii) if it had been so.

Which of the three is to be understood in any particular sentence depends upon the context.

- (i) se asle take bolbo, *If he comes I'll tell him.*
- (ii) se asle take bolbo, *If he came I would tell him.*
- (iii) se asle take bolbum, *If he had come I would have told him.*

Note that Bengali does not distinguish between (i) and (ii).

- (d) In conditional sentences the "if" clause always precedes the other clause.

- (e) The verb aca is only used in the present (aci, etc.) and the past (chilum, etc.). The parts which this verb lacks are supplied by the verb thaka. For example aca has no conditional participle, and its place is supplied by thakle (see sentence 6).

- (f) In the construction -te habe (hōc, etc.) the person who is compelled to do the thing in question may be expressed either by an objective or a genitive.

amar
amac
amake } jete habe, *I shall have to go.*

N.B.—At this point the student is advised to begin to make a careful study of the section of this book which deals with Declension and Conjugation (pages 118–123 and 137–144), and to consult it when he finds himself in any difficulty with inflected forms of nouns, pronouns or verbs.

EXERCISE XVIII(b).

1. Why are you making such a noise? 2. Did they go this way?
3. Have you (*pl. h.*) finished your meal? Yes, we have. 4. I am taking down in writing what you (*h. pl.*) are saying. 5. What are you doing here?
6. Look, what are they doing over there? 7. It's quite impossible to say.
8. Which way is he (*h.*) coming? 9. Is he still eating? 10. I'll let him (*h.*) have the book at once. 11. Why are you learning (*h.*) Bengali? 12. We're not going away immediately. 13. I don't know what's happening.
14. They're getting on splendidly, aren't they? 15. I can't see him anywhere. 16. Which song shall I sing? 17. He's been doing this sort of thing for a fortnight. 18. We aren't writing, it's you who are writing.
19. Did you ask for these things? 20. What are you (*h.*) learning? I'm trying to learn Bengali.

For the Bengali translation of these sentences see Exercise XVIII(a) on page 70.

EXERCISE XIX(a).

1. tader ekhane boste hoto. 2. tumi aste aste kôtha bole ami bujte parbo. 3. aÿ apnar kaÿ moÿei kote hóbena. 4. se oder sôb dektele dæñni. 5. kal e bisjœ tomor sônge amar kôtha hote hóbe. 6. tini tár meeke bagla fikte den:i. 7. tar e bôiguli sôstæe kinte hóeece. 8. e rasta die jete nei. 9. er bôndobosto ekhuni kote hóbe. 10. ami se dig die gele hotona. 11. apnar kôtha amader mante hóbe. 12. or sônge ki amader kôtha bolte ace? 13. bæsto hole ki hóbe? 14. amari sônge tár aste holo. 15. amar kôtha bujte na pale bolo na kæno. 16. ta hole ami moÿei jete parbona. 17. apnar sônge e bisjœ kôtha na hole amar nana rôkom kôjto hoto. 18. æmon kôtha mukhe enona. 19. amra sekhané jete na pale ki colbena? 20. amar nana rôkom bôndobosto kote hocie.

For the English translation of these sentences see Exercise XIX(b) on page 79.

LESSON XXIII.

SOUNDS AND SYMBOLS.

The Aspirated Consonant dh.

This is simply a d with a *voiced* aspiration immediately following. Avoid the tendency to substitute t for d in dh, and also the tendency to insert a slight vowel sound between the d and the h. Both mistakes can be avoided if the h is fully voiced.

PHONETIC DRILL XXIII.

- i. Pronounce each of the following syllables ten times in rapid succession, fully voicing the h.

had, hid, hud, hod, hed, hōd, hæd.

2. adha, dha, idhi, dhi, udhu, dhu, odho, dho, edhe, dhe, ɔdhi, dhi, ædhæ, dhæ.
3. Words. dhon, dhoni, dhopa, rēdhece, dhar, badha, dharona, dhara, dhuti, dhap, dhan, adha, dhare, dhore.

SENTENCE DRILL XXIII.

1. jar dhon thake take dhoni ba bɔlomanus bøle.	Whom-of wealth re- mains him wealthy or great-man (<i>i.e.</i> rich) they-call.	A person who has wealth is called wealthy or rich.
2. je karoj kace take dhopa bøle.	Who cloth washes him washerman they-call.	A man who washes clothes is called a washerman.
3. e torkari jara rēdhece tara rādte janena.	This vegetable-curry who (<i>pl.</i>) have- cooked they to-cook know-not.	Those who cooked this vegetable curry don't know how to cook.
4. Je din jake solo taka dhar dieco, turni ki janona tar nam ki?	That day whom-to six- teen rupee loan you- have-given you [?] know-not his name what?	Don't you know what's the name of the man to whom you lent sixteen rupees the other day?
5. oneke je badha debe ta jani; kintu ami kono badha manbona bole sthir koreci.	Many that hindrance will-give that I know; but I any hindrance will-admit-not hav- ing-said firm I-have- made.	I know many people will put difficulties in the way, but I have made up my mind to take no notice of any diffi- culties.
6. jader erkom dharona thake tader fɔŋge torko kore kaʃ ki?	Whom (<i>pl.</i>)-of this- kind idea remains them (<i>gen.</i>) with ar- gument having-done work what?	What's the use of argu- ing with people who have this sort of idea?

7. jekhane niscē dh̄ra p̄gbe cor ki k̄khono jene june sekhanē jabe?	Where certainly caught he-will-fall a-thief [?] ever having-known having-heard there will-go?	Will a thief ever go deliberately to a place where he is sure to get caught?
8. jāra iṣkule ba kaleje sognskrito p̄ḡan tāder pondit mosāe bōla hōc.	Who (<i>h.</i> pl.) school-in or college-in Sanskrit cause-to-read them (<i>h.</i>) pandit mohāśay calling occurs.	Those who teach Sans- krit in schools or colleges are called pandit mohāśay.
9. apni ja bolecen tinio je tai bolben ta asmi ager theke bes jantum.	You (<i>h.</i>) what have-said he (<i>h.</i>)-too that <i>that</i> will-say that I before (<i>cen.</i>) from well knew.	I knew quite well be- forehand that he also would say just what you had said.
10. jini je deser sason kore thaken, tāke se deser raja ba rani bōla jete pare.	Who (<i>h.</i>) what country- of government hav- ing-done remains, him (<i>h.</i>) that country- of king or queen call- ing to-go is able.	The person who gov- erns any country may be called its king or queen.

GRAMMAR FROM SENTENCE DRILL XXII.

a) The endings of the past imperfect (*I was doing*) are

1. -cillum.
2c. -cile.

3c. -cilo.
2,3h. -cilen.

In careful or formal speech the c at the beginning of these endings is pronounced as ch since the endings are really the past tense of aca.

b) The past conditional (-tum, -te, -to, -ten) is also used as a past frequentative (*I used to do*).

c) bokbar in sentence 1 is the genitive of the verbal noun bokba, and therefore means of scolding. Both bokbar and bokbar are used.

Besides the verbal noun ending in -a all verbs have another one ending in -ba, which is practically never used in the nominative, but is very common in the genitive.

d) A clause containing the relative adverb jokhon, when, must always be followed by a clause containing the corresponding demonstrative adverb, tokhon, then, or its equivalent. See sentence 5.

בְּרֵאשִׁית בָּרוּךְ הוּא

- * Finally a plan presented comes up that the subject of the case is to be put in prison.

महाराजा श्री विजय ने इस दृष्टि से लिया है कि यह गुरुकों की विद्या का अवधारणा करने की विधि है।

But in sentence 3, the subject *gold* does not mean that the four
barrels of oil might fall down but that the fall would be due to
the weight of the barrels. This sort of loose construction is facilitated by
the definite article. But where can be used by a *definite* clause like the one
above, the article is omitted.

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- Relative clauses affectives et adverbis bring out a particular situation or point of view which is contrasted with another situation or point of view.
 - A relative clause affective or adverb clause contains a descriptive predicate adjective or adverb which describes the subject of the main clause. The descriptive predicate adjective or adverb may be
positive or negative. This is the case of the following sentence:
The teacher is a good teacher. The teacher is a bad teacher.
Similarly, the teacher is a kind teacher. The teacher is a strict teacher;
the teacher is a wise teacher. The teacher is a foolish teacher.
 - The relative clause always provides the necessary information about the subject.
 - In sentences involving the use of relative clauses there is always made in relative clauses which contain a verb in the present or past tense.
 - In sentences the subject of both the verb in general, and whose verb is the object, those is the complement. In sentences in this type the object verb the relative clause, the verb is the subject.
 - In sentences to express the whole clause which is before it is the clause verb is a subjunctive verb.
 - In sentences I said no verb is a verbal form in meaning, and it is the subject of the following verb, the main clause, in some cases may be the verb in question.
 - In sentences to express the whole clause which is before it is the clause verb is a subjunctive verb.

EXERCISE XIX(b).

1. They would have had to sit here. 2. I shall be able to understand, if you speak slowly. 3. You (*h*) won't have to do any work at all to-day. 4. He didn't let them see it all. 5. I must have a talk with you about this to-morrow. 6. He (*h*) didn't let his daughter learn Bengali. 7. He's had to buy these books cheap. 8. One is not allowed to go along this road. 9. This must be arranged for immediately. 10. It wouldn't have done for me to go that way. 11. We must obey you (*h*). 12. Are we allowed to talk to that man? 13. What's the good of getting flustered. 14. It was with me that he (*h*) had to come. 15. If you can't understand what I say, why don't you say so? 16. In that case I shan't be able to go at all. 17. If I hadn't talked with you (*h*) about this, I should have had all sorts of trouble. 18. Don't let such words pass your lips. 19. Does it matter if we can't go there? 20. I'm having to make all sorts of arrangements.

For the Bengali translation of these sentences see Exercise XIX(a) on page 75.

EXERCISE XX(a).

1. tomar amake *ʃɔb* bolte *hōbe*. 2. *ʃɔkale* ami bagane bose thaki. 3. amra ki apnar ghore bose golpo kote pari? 4. tomar srirampur *hōee* aste *hōbe*. 5. għor er kaj ækhono *ʃeʃ* *hōeni*. 6. keu keu manjo khee thake, keu keu khee thakena. 7. *sattar* age amake jagio na. 8. *ɔʃuk* hole dostur moton għum *hōena*. 9. se o ghore sue thake. 10. amader o dig die ghure jete *hōbe*. 11. *eʃɔb* bɔndobosto nie tar matha għamata *hōbena*. 12. se erokomi kore thake. 13. tini roj ekhane eʃe thaken. 14. tumi ko ser għi kineko? 15. apni ki amar make kicu bolte can? 16. na, tār ækhono aste *hōbena*. 17. tini sonibar amader *taka* die thaken. 18. tara kon somœ eʃe thake? 19. tara pāċtar somœ eʃe thake. 20. tumi ekhanei thako, na?

For the English translation of these sentences see Exercise XX(b) on page 83.

LESSON XXIV.

SOUNDS AND SYMBOLS.

The Aspirated Consonant th.

This is simply a *t* with an aspiration immediately following. It is well to aim at making the aspiration voiced, though of course after a voiceless consonant it cannot be as fully voiced as after a voiced consonant.

The Lengthened Consonant ſ̄.

This is pronounced by retaining the *f* position a little longer than normal.

PHONETIC DRILL.

1. atha, tha, ihi, thi, ushu, thu, othro, tho, etha, the, æthaæ, thaæ, thā, thi, thū, thō, thē.
2. aja, aj:a, iji, i:j:i, usu, u:j:u, ojo, o:j:o, eje, e:j:e.
3. Words. bis:es, thik, s̄rbos:io, thækā, omabos:ie, thike, gr̄is:io, jo:s:io, obos:ii, thokecen, thælo, thef, laṭhi, thokate.

SENTENCE DRILL XXIV.

1. tumi jodi amar e kôthaṭa bis:es na k̄oro, ta hole ki korbo? ja hok, seſe dekbe amar kôthai thik. You if my this word belief not do, that if occurring what I shall-do? What let-occur, end-in you will-see my word right. If you don't believe what I'm telling you, what am I to do? In any case you'll see in the end that I was right.
2. meetir bie dite tar s̄rbos:io jodi jeto, ta hole b̄goi thækǣ pojto je. Girl-the-of wedding to-give whole-fortune if had-gone, that if-occurring great fix-in he-would-have-fallen, that. If he had spent all he had on getting his daughter married, he would have put himself in a very awkward situation, you see.
3. omabos:iar ratirei kali puja h̄œ, na? h̄œ, asce sombar h̄obe. se din onek patha debir samne kafbe. New-moon-of night-on Kali Puja occurs, no? Old Moon Yes, it-is-coming Monday it-will-occur. That day many goat goddess-of front-in they-will-cut. It's on the night of the new moon that the Kāli Puja takes place, isn't it? Yes, it will be next Monday. They will sacrifice a lot of goats before the goddess on that day.
4. thike gari jodi na pāoā jāe, t̄be amar jāoā moſei h̄obena; ami gr̄is:okale ɔto dur h̄ete jete parboina. Hired carriage if not getting goes, then my going at-all will-occur-not ; I heat-time-in so far having-walked to-go shall-be-able-not-at-all. If a thika gāri can't be got, then my going will be quite out of the question ; I simply can't walk all that way in the hot weather.

5. **solo ana soj:o**
h̄obe bole bod
hoc:e; ebar
casader kicu
taka juṭbar
k̄otha.
6. **apni jodi kuṛi taka**
die e dhan kine
thaken, ta hole
obos:oi ḫokecen.
7. **tumi ækla parbena;**
tumi ḫaelo, ami
tani; ægbar
dekhi dujonei
mile pari ki na.
8. **se jodi d̄rjae ḫes**
die bose ta hole
d̄rjaṭa khola
jabe ki kore?
okhane bosukna.
9. **amar hate se jodi**
laṭhi dekte pāe
tōbe omni palie
jabe.
10. **amake ḫokate gie**
tumi niyei
ḥokeco.
prothome jodi
amake soja
k̄otha bolte, ta
hole tomor e
bipode k̄okhono
pōgte hotona.
- Sixteen anna crop will-
 occur having-said
 understanding is-oc-
 curring; this-time of-
 farmers some rupee
 of-being-obtained
 word.
- You (*h*) if twenty rupee
 having-given this
 rice having-bought
 remain, that if-occur-
 ring certainly you (*h*)-
 have-been-cheated.
- You alone will-be-able-
 not. You push, I
 pull. Once let-us-see
 both having-joined
 we-can or not.
- He if door-on leaning
 having-given sits
 that if-occurring
 door-the opening
 will-go what having-
 done? There let-
 him-sit-do.
- My hand-in he if stick
 to-see gets then at-
 once having-escaped
 he-will-go.
- Me to-cheat having-
 gone you *yourself*
 have-been-cheated.
 At-first if me straight
 word you-had-told,
 that if-occurring of-
 you this difficulty-in
 to-fall it-would-not-
 have-occurred.
- It looks as if there will
 be a bumper crop;
 the farmers are likely
 to make a bit of
 money this year.
- If you paid twenty
 rupees for this rice
 you were certainly
 cheated.
- You won't be able to
 do it alone. You
 push and let me
 pull. Let's just see if
 we can manage it
 between the two of
 us.
- If he sits with his back
 against the door,
 how is the door to
 be opened? Let him
 sit there, won't you?
- If he saw a stick in my
 hand he would run
 away at once.
- In trying to cheat me
 you've got cheated
 yourself. You'd
 never have got into
 this difficulty, if
 you'd been straight-
 forward with me at
 the outset.

GRAMMAR FROM SENTENCE DRILL XXIV.

- (a) There are two ways of expressing a conditional clause:—
- By the use of the conditional participle in -le, as illustrated in sentence Drill XI.
 - By the use of a clause containing the conjunction *jodi* (*if*), followed by another clause containing the conjunction *tobe* (*then*), or the phrase *ta hole* (*in that case*).

Thus *If he comes, I'll tell him*, can be translated in the following ways:—

Se aje take bolbo.

Se jodi ase tobe take bolbo.

Se jodi ase ta hole take bolbo.

- (b) Bengali does not distinguish between *If he comes, I'll tell him* and *If he came, I'd tell him*.

Each of the Bengali sentences given in (a) can be translated into English in either of these two ways.

- (c) If the condition is one that refers to the past and was not fulfilled, the past frequentative or conditional tense (-tum, -te, -to, -ten) may be used in both clauses.

Se aje take boltum.

Se jodi asto tobe take boltum.

Se jodi asto ta hole take boltum.

If he had come, I should have told him.

- (d) *aci, aco, ace, acen*, cannot be used after *jodi*; their place is taken by *thaki, thako, thake, thaken*, respectively, these forms serving as a kind of subjunctive form of *aci*, etc.

Se jodi sekhanne thake ta hole take bolbo.

If he is there, I'll tell him.

- (e) The present perfect is never used with *jodi*; its place is taken by a form identical with the present frequentative; in this use, however, this form may best be regarded as a kind of subjunctive form of the present perfect. Thus we never say *Se jodi esece*, but *Se jodi ese thake*, *If he's come.*

ashwa

- (f) It is not wrong to put *jodi* at the beginning of the *if* clause, but its more usual position is after the subject.

- (g) If the *jodi* clause is negative, the *na* is placed before and not after the verb.

Se jodi na ase, If he doesn't come.

(h) . The ending -uk is the sign of the 3c. imperative present.
Se aʃuk, Let him come. Se aʃukna, Let him come, do.

If the stem of the verb ends in a vowel the u disappears and only -k is added, e.g. hok, jak.

EXERCISE XX(b).

1. You will have to tell me everything. 2. I'm in the habit of sitting in the garden in the mornings. 3. May we sit and have a chat in your (h) room? 4. You'll have to come by way of Serampore. 5. The housework isn't finished yet. 6. Some people eat meat and some don't. 7. Don't wake me up before seven. 8. When one is ill one doesn't get one's usual sleep. 9. He sleeps in that room. 10. We shall have to go round that way. 11. There won't be any need for him to bother his head about all these arrangements. 12. This is the sort of thing he's in the habit of doing. 13. He (h) comes here everyday. 14. How many seers of ghi did you buy? 15. Do you (h) want to say anything to my mother? 16. No, there's no need for her (h) to come yet. 17. He (h) usually pays us on Saturdays. 18. At what time do they come? 19. They come at five o'clock. 20. This is where you stay, isn't it?

For the Bengali translation of these sentences see Exercise XX(a) on page 79.

EXERCISE XXI(a).

1. e dig die qagħhore jete parbena. 2. kal qal na kinle aʃ kintum. 3. amar ɔʃuk jere gele pōre daktar qakbo kæno? 4. qidji qube gele amrao qube morbo. 5. tumi ki kore khao. 6. tar hate pœsa thakle amader niscœ̄ dito. 7. qakate eʃe taka luʃ kore nile tāra ki bolten? 8. tomar ekhuni nouko theke namte hobe. 9. qalta apnar kæmon lagce? bej lagce. 10. se qagħhore thakle take dekte pete. 11. qim fosta na hole kinona. 12. amar take ojud khaoate hobe. 13. ekku pore bataʃ kicu komlo. 14. e rrokom choʃ qalite ki hobe? 15. sekhane keu thakbena. 16. əto taka ami kotha theke pabo? 17. ora qænjae bose ace. 18. qakoala ækhono ajeni. 19. e dale ar nun diona. 20. tomae niżei boiguli ante hobe.

For the English translation of these sentences see Exercise XXI(b) on page 86.

EXERCISE XXII(a).

1. tumi ki jañona amar e kotha bolbar karon ki? 2. apnar pœsa kæmon colce? 3. se e biʃœ̄ amader kicu bolte parbena. 4. tumi aeto tařatafi kotha bolciile kæno? 5. gařite uſhe bojo. 6. tomar jaře cartar

ſom̄ē r̄ōona hote hōbe. 7. ami ſe biſāc kicui jantumna. 8. buṛo ækhono ſe jāegāc dāṛje acc. 9. kal tini baṛi chilenia. 10. tomra kon iſkule p̄oṛo? 11. amar cakri cheṛe dite hōbe. 12. ſe age ſrirampure thakto. 13. ami ſekhane boſe bōi porcilum. 14. tomra ūto lagataṛi kothāe dōūṛe jac:i? 15. hat baṛie dāo, tomāe kicu dobo. 16. ſe tomader ſonge moṭei miſte cāena kāno? 17. ſe ſom̄ē tini baṛi ascilen. 18. tader ſonge amar ar dākha hōbena. 19. gaṛi kon ſom̄ē charbe? 20. tara khub aste aste cole jac:ilo.

For the English translation of these sentences see Exercise XXII(b) on page 87.

LESSON XXV.

SOUNDS AND SYMBOLS.

The Lengthened Consonants m:, d:, d:.

The same positions as for the corresponding simple consonants, but the positions are retained a little longer.

The Aspirated Consonant qh.

q with an immediately following *voiced* aspiration.

PHONETIC DRILL XXV.

bram:hon, bram:ho, ſom:an, bɔd̄:o, bōid̄:o, bad:ho, mod:he, bud:hi, sad:hi, khod:er, qhaka, qhakna, qhukte, qher.

SENTENCE DRILL XXV.

- | | | |
|---|--|--|
| 1. er mod:he keu eſe
dōṛjata khule-
chilo, tāī amra
ſchōjei ghore
qhukte pereci. | This (<i>gen.</i>) within some-
one having-come the-
door had-opened, so
we easily in-the-
room to-enter have-
been-able. | In the meantime some-
one had come and
opened the door, so
we were easily able
to get into the room. |
| 2. bamun ṭhakur qal
qheke rekhe-
chilen bole noṣṭo
hōeni; qheke na
rakle ækebare
noṣṭo hoto. | Brāhmaṇ ṭhākur dāl
having-covered had-
kept having-said
spoilt it-did-not-
become; having-
covered not if-keep-
ing quite spoilt it-
would-have-become. | As the Brāhmaṇ cook
had kept (<i>it</i>) the dāl
covered it did not
get spoilt; it would
have been quite
spoilt if it had not
been kept covered. |

3. tomra ki dhaka
giechile? You (*pl.*) [?] Dhākā
had-gone? Did you (*pl.*) go to
Dacca?
- na, jabo bole thik
korechilum,
kintu hate taka.
kom chilo, tāi
jete parini. No, we-will-go having-
said fixed we-had-
made, but in-hand
rupee less was, so to-
go we-could-not. No, we'd made up our
minds to go, but we
hadn't enough money
on us, so we couldn't.
4. amar badiho hōēe
e kotha bolte
hōēchilo ; icie
kore je bole-
chilum, ta nōē. Of-me compelled hav-
ing-become this word
to-say it-had-be-
come; wish having-
done that I-had-said,
that it-is-not. I was compelled to say
this; it wasn't that I
said it of my own
will.
5. or je budhi nēi ba
taka nēi ta nōē;
budhi to bes
ace ; takao qher
ace ; sudhu
kuqemir doruni
or unroti
hociena. Of-him intelligence
there-is-not or rupee
there-is-not that it-
is-not; intelligence
at-any-rate fine
there-is; rupee-too
plenty there-is; only
of-idleness on-account
his progress is-not-
taking-place. It isn't that he has no
brains or no money;
he has very fine
brains, and plenty of
money too ; it's
simply because of
his laziness that he's
making no progress.
6. khodier jufiona
bolei o dokanji
bōndho kote
hōēchilo. Customer did-not-turn-
up *having-said* that
shop shutting to-
make it-had-become. It was because of a
lack of customers
that that shop had
to be closed.
7. e bakser dhakna
khan khaēna ; ete
kapoqcoporgulo
rakle colbena ;
age meramot kora
jak. This box's lid fitting
does-not-eat; in-this
cloth- etc. (*pl.*) if-
putting it-will-not-
move; before mend-
ing doing let-go. The lid of this box
doesn't fit; it won't
do to put the clothes
in it; let it be mend-
ed first.
8. ami ca qhalci
səmon somē se
ese poqlo. I tea am-pouring such
time-at he having-
come fell. He turned up as I was
pouring out the tea.

9.	cheleṭa bɔd̪:o dusṭu ; se æto ɔbad:ho je take kicu pɔræe æmon sad:hi karo n̪ei.	The boy very naughty; he so disobedient that him anything teaches such ability of-any-one there-is- not.	The boy is very naughty; he's so disobedient that it's beyond anybody's power to teach him anything.
10.	bram:ho somaje ɔlpo bɔse meeder bie dāo hɔn̪a.	Brāhma Samāj-in little age-in of-girls mar- riage a-giving occurs- not.	Girls are not given in marriage at an early age in the Brāhma Samāj.

GRAMMAR FROM SENTENCE DRILL XXV.

(a) The past perfect is formed by adding -chilum, -chile, -chilo and -chilen to the past participle active; e.g.
korechilum, korechile, korechilo, korechilen.

(b) The past perfect is sometimes to be translated in English by a pluperfect (sentences 1, 2, 3), and sometimes by a simple past (sentences 3, 4, 6).

(c) The negative na is never added to a past perfect form. The negative of the past perfect is expressed by adding ni to the corresponding person of the present.

*je e kaj korechilo, He had done this work.
je e kaj koren̪i, He hadn't done this work.*

(d) In sentences describing going to a place the uninflected form of the noun is often used where one would have expected the locative.

*se bari gæce, He's gone home.
amra qhaka jabo, We're going to Dacca.*

EXERCISE XXI(b).

1. You won't be able to get to the post-office this way.
2. I'd have bought some dāl to-day, if I hadn't bought some yesterday.
3. Why should I call in a doctor after I've got better?
4. If the dinghy goes down we shall be drowned too.
5. How do you earn your living?
6. If he'd had any money on him, he'd certainly have given it to us.
7. What would they (*h*) have said if robbers had come and looted the money?
8. You'll have to get off the boat at once.
9. How do you (*h*) like the dāl? Very much.
10. If he'd been in the post-office, you'd have seen him.
11. Don't buy any eggs unless they are cheap.
12. I shall have to

give him a dose of medicine. 13. A little later the wind dropped a bit. 14. What's the good of a little basket like this? 15. There won't be anybody there. 16. Where am I to get all this money from? 17. They are sitting on the bank (of the river). 18. The postman hasn't come yet. 19. Don't put any more salt in this dāl. 20. You'll have to fetch the books yourself.

For the Bengali translation of these sentences see Exercise XXI(a) on page 83.

EXERCISE XXII(b).

1. Don't you know what my reason is for saying this? 2. How are you (*h*) getting on with your studies? 3. He won't be able to tell us anything about this. 4. Why were you talking so fast? 5. Get into the train, and take your seat. 6. You'll have to start at half-past four. 7. I didn't know anything at all about that. 8. The old man is still standing in that place. 9. He (*h*) wasn't in yesterday. 10. What school do you (*pl.*) go to? 11. I shall have to give up my situation. 12. He used at one time to live in Serampore. 13. I was sitting there reading a book. 14. Where are you (*pl.*) running in such a hurry? 15. Hold out your hand, and I'll give you something. 16. Why doesn't he want to have anything at all to do with you (*pl.*)? 17. At that time he (*h*) was coming home. 18. I shan't meet them again. 19. At what time will the train start? 20. They were going away very slowly.

For the Bengali translation of these sentences see Exercise XXII(a) on page 83.

EXERCISE XXIII(a).

1. tar taka pōeṣa kicu ace bōṭe, kintu take bōṭomanus bōla jete pareṇa. 2. dhopar khub ḥṣuk hōeece; se a᷍ kāpoṛ kacte parbena. 3. ar ektu tōrkari rādte hōbe. 4. apni ki amāē sat pōeṣa dhar dite paren? 5. amake badha dicen kāeno? 6. tini aṣbeni bole amar dharona chilo. 7. sekhané gele niſcē dhōra poṛbe. 8. jara ṣōṇskrito pōgeni tader ki pondit bōla jete pare? 9. tumi ki ager theke ej̄ob jante? 10. kono raja e deser jaſon kote parbena. 11. je jar nun khaē se tar gun (*virtue*) gāe. 12. apni a᷍khoṇi ja bolcien age ta boleni kāeno? 13. jini apnake ṣōṇskrito pōgen tār nam ki? 14. tini jekhane bose chilen sekhané gelum. 15. jader taka nēi tara e bajala kinbe kāemon kore? 16. se je cole gāce ta ami jani. 17. jake kal dekhoco take ar kōkhono dekbena. 18. jara tōrkariṭa rēdhēce tarai khabe. 19. je kāpoṛ kece khaē take ki bole? 20. se khub bōṭomanus hōeece.

For the English translation of these sentences see Exercise XXIII(b) on page 90.

LESSON XXVI.

SOUNDS AND SYMBOLS.

The Consonant φ.

The sound made in blowing out a candle with spread (i.e. not bunched up) lips. The sound is made by the breath passing between the lips when they are very near to one another. Distinguish φ from the English *f*, in pronouncing which the breath passes between the upper teeth and the lower lip.

The Aspirated Consonant bh.

This is *b* with a *voiced aspiration* immediately following.

The Consonant β.

This is the voiced sound corresponding to φ. It is only used when immediately preceded and followed by a vowel.

The Aspirated Consonant jh.

This is *j* with a *voiced aspiration* immediately following.

PHONETIC DRILL XXVI.

bha, bhalo, bhab, bhai, bhasa, bhari, bhul, bhije, φire, φerot, φelbo, φol, φidhan, φibabok, ʃeba, ʃoba, ʃhi, ʃhol, bojhø, ʃhɔl, majhe, majhi, bujhie.

SENTENCE DRILL XXVI.

- | | | |
|--|---|--|
| 1. se amar bhaik
bolece se kal
bhor bæla eje
taka φerot debe. | He my brother (<i>obj.</i>)
has-told he to-mor-
row dawn time hav-
ing-come rupee back
will-give. | He told my brother
that he'd come and
pay back the money
first thing to-mor-
row morning. |
| 2. ʃhɔl aʃce dekhe
majhi amader
bole je nou-
koṭa chaṛle
bhalo hɔbena. | Storm is-coming having-
seen boatman us-to
said that the-boat if-
starting good it-will-
become-not. | When he saw there was
a storm coming the
boatman told us the
boat had better not
start. |
| 3. mae ʃhie e nie
bhari ʃhogra
bedhe ʃabe e
bhœ ami tader
bujhie diechilum
je tader kace
ami kicu caina. | Mother-in daughter-in
this having-taken
heavy quarrel having-
started will-go this
fear-in I having-
caused-to-under-
stand had-given that
them (<i>gen.</i>) near I
anything want-not. | For fear that there
might be a serious
quarrel between the
mother and daughter
on this point, I ex-
plained to them that
I did not want any-
thing from them. |

4. er modhe se
niſcœ̄ dekhe
thakbe se ja
korece tar φol
je ki r̄okom
hœece.
- This (*gen.*) within he
certainly having -
seen will-remain he
what has-done its
fruit that what sort
has-become.
- By now he will cer-
tainly have seen
what sort of conse-
quences have fol-
lowed from what he
has done.
5. ki kori ſnek
bhebeo thik
kote palumna.
- What I-do much hav-
ing-thought-even
settled to-make I-
could-not.
- Even after a lot of
consideration I
couldn't decide what
to do.
6. "kajta ækhon
thak; amra φire
eſei dekte dekte
kore φelbo" e
bole ora cole
gechilo.
- "The-work now let-
stay; we having-turned
having-come-just see-
ing seeing end having-
made will-throw," this
having said they
having-moved had-
gone.
- They went away say-
ing, "Never mind
about the work now;
we'll finish it off in
no time as soon as
we get back."
7. tini φi hoptæ
aſen ki na ta
ami jantumna,
kintu ſunechi-
lum tini maſhe
maſhe eſe thaken.
- He (*h*) every week-in
comes or not that I
used-to-know-not
but I-had-heard he
in-midst in-midst
having-come stays.
- I didn't know whether
he came every week
or not, but I had
heard that he was in
the habit of coming
now and then.
8. amar hat bejǣ
φule uſhece
dekhe se boke
je daktar na
dakle n̄e.
- My hand uncommonly
having-swollen has-
risen having-seen he
said that doctor not
if-calling it-is-not.
- When he saw that my
hand was frightfully
swollen, he said
there was nothing
for it but to call in a
doctor.
9. tar ſnek age amra
cole gie thakbo
ta ki tumi
bojhoni?
- That (*gen.*) much before
we having-moved
having-gone shall-
remain that [?] you
understand-not (*φ.*)?
- Didn't you realise that
we should be gone
away long before
that?
10. tumi ki mone
korechile e
ſ̄abdota bayla
bhajar oþidhane
pāoa jabena?
- You [?] mind-in had-
done this word-the
Bengali language-of
dictionary-in a-get-
ting will-go-not?
- Did you think that
this word couldn't
be found in a dic-
tionary of the Ben-
gali language?

GRAMMAR FROM SENTENCE DRILL XXVI.

- (a) The future perfect (*I shall have done*) is formed by adding thakbo, thakbe, thakbe, thakben to the past participle active.
ami kore thakbo, I shall have done.
- (b) Transitive verbs in colloquial Bengali may sometimes optionally take the ending -le instead of the ending -lo in the 3c. past; e.g. bolke in sentences 2, 8 is for bol:o.
- (c) thak in sentence 6 is a colloquial shortening of thakuk, 3c. imperative of thaka, *to remain*.
- (d) Bengali does not change the *tense* of verbs in reported speech.
je bol:o tumi ejeco, He said you had come,
not je bol:o tumi ejechile.

See sentences 1, 2, 3, 4, 5, 7, 8, 9, 10.

EXERCISE XXIII(b).

1. He has a little money it's true, but he can't be called rich. 2. The washerman has been taken very ill; he won't be able to wash the clothes to-day. 3. A little more vegetable curry will have to be cooked. 4. Can you (*h*) lend me seven pice? 5. Why are you (*h*) putting difficulties in my way? 6. I had an idea that he (*h*) wouldn't come. 7. You're sure to get caught if you go there. 9. Can people who haven't studied Sanskrit be called pandits? 9. Did you know all this beforehand? 10. No king will be able to govern this country. 11. Everyone sings the praises of the person whose salt he eats. 12. Why didn't you (*h*) say before what you're saying now? 13. What's the name of the person who teaches (*h*) you (*h*) Sanskrit? 14. I went to where he (*h*) was sitting. 15. How are people who have no money to buy this bungalow? 16. I know that he has gone away. 17. You'll never see any more of the person whom you saw yesterday. 18. It's those who've cooked the curry who are going to eat it. 19. What is the man called who earns his living by washing clothes? 20. He has got very rich.

For the Bengali translation of these sentences see Exercise XXIII(a) on page 87.

EXERCISE XXIV(a).

1. tumi amar kôtha bisjes koroni kæno? 2. je ki meetfir bie dæni? 3. kali puja asce budbar hobe. 4. tini onek dur hëte jete paren:a. 5. amar ar kicu taka jutle e banjala kintum. 6. e jinisgulo kine thokeci. 7. ægbar dekhi tara aje ki na. 8. je dörjæs thes die bosechilo. 9. amake dekhei se

palie gælo. 10. tini amake ækebare soja kôtha bolecen. 11. jara thokæ tara niyei thokbe. 12. uni jodi palie yeten ta hole tumi ki kote? 13. Je jodi aste cae ta hole ajsukna. 14. amra sjokole mile thelkè dörjata khulte parbo. 15. tumi koto taka die e bôikhana kineco? 16. ebar äb besi hobe bole bod hocrena. 17. sekhane hëte jaben kæno? thike gaçi kore janxa. 18. kal omabosje, na? 19. ami bæroi thækæ pøeci. 20. jani na kar kôtha thik.

For the English translation of these sentences see Exercise XXIV(b) on page 94.

EXERCISE XXV(a).

1. apni oto olpo bœje apnar meeñir bie dite can kæno? 2. Je æto chojo je take dækha jacrena. 3. Je bakjota meramot kocre æmon jomæ tar baba eje pojen. 4. bakser dhakna jodi khap kheto ta hole tate e karoñgulo rekhe ditum. 5. tumi Je rôkom dokan khulie ki hobe? tomar khodier mœi juñbena. 6. cheletir ekta besi budhi thakle hoto, ta hole Je e kaç sjhœjei kote patio. 7. tar kal badhi hoee bañi cole jete hobe bole amader sjonge dhaka jete parbena. 8. amar hate ar taka nei tai ami ar kicu kinte parina, kintu tomar hate ækhono ñher taka ace; icie kolie aro kinte paro. 9. torkarija ñheke rakhona, na hole nojto hobe Je. 10. dörjata khulte na palie ghore ñhukbo ki kore? 11. apnara ki sunte panji er modihe ki hoeece? 12. Je onek din holo thik korechilo tar meeke e taka debe. 13. pondit mojæ amar kujemir dorun amake khub bokehilen. 14. ami bamun ñhakurke kal khub sjokale aste bolechilum. 15. amra sedin Je karoñ copor dhopar hate diechilum, segulo Je ækhono niajeni. 16. Je gechilo kintu amar jaœa hœni. 17. tomra sukrobar ki korechile? 18. Je soja kôtha boleni er doruni Je e bipode pøechilo. 19. ete tär ñher taka juñtechilo. 20. tini gaçi kinte gie ñhokechilen.

For the English translation of these sentences see Exercise XXV(b) on page 94.

LESSON XXVII.

SOUNDS AND SYMBOLS.

The Lengthened Consonants b:, g:, k:, t:, j:.

The positions are the same as for the corresponding simple consonants, but sustained a little longer.

PHONETIC DRILL XXVII.

aba, ab:a, dib:i, rob:ar, ogo, og:o, ag:e, jige:j, sig:ir, eke, ek:e sjakhi, bak:o, dhak:a, æt:a, æt:a, that:a, lœja, graj:ho, soj:ho.

9.	tomra šokole bhalo aco to?	You (<i>pl.</i>) all well are at-any-rate?	You're all well, I hope?
	age hæ, bhalo aci ; apnara kæmon acen?	Command yes, well we- are; you (<i>h. pl.</i>) how are?	Yes, thank you, sir; how are all of you (<i>h.</i>)?
10.	apnake amar ekṭi kotha bolbar ace ; apni onugro kore ʃunun.	You (<i>h.</i>)-to of-me a word of-saying there-is; you (<i>h.</i>) kindness hav- ing-done listen.	Please listen; I've got something to tell you (<i>h.</i>).

GRAMMAR FROM SENTENCE DRILL XXVII.

- (a) Simple verbs have verbal nouns ending in -a. The verbal nouns of causative verbs end in -no.

sekha, *a learning* ; sekhan, *a teaching*.

- (b) There is also a verbal noun ending in -ba which is generally used in the genitive (-bar) *jabar age, before going*.

- (c) Strictly speaking Bengali has no passive. The passive idea is expressed by using the verbal noun as the subject of some part of *hœoa* or *jaœoa*.

e kaj kora hœe, *This work is done.*

e kaj kora jaœe, *This work can be done.*

e kaj kora hole, *If this work is done.*

e kaj kora hœechilo, *This work had been done.*

e kaj kora gechilo, *This work had been done.*

take sekhan jaœena, *He can't be taught.*

- (d) *ucit* is an adjective meaning *right and proper*.

amar jaœoa ucit, *My going is right and proper, i.e. I ought to go.*

amar jaœoa ucit chilo, *My going was right and proper, i.e. I ought to have gone.*

- (e) A Bengali woman never mentions her husband's name, but refers to him as "uni."

- (f) *theke* is really the past participle of *thaka, to remain*; so *ami ghore theke bar holum* means *I came out having remained in the house*, i.e. *I came out of the house*. But nowadays this origin of *theke* has been forgotten, and it is treated as a postposition governing a genitive (*ghorer theke*), or an uninflected form (*ghor theke*) or a locative (*ghore theke*).

- (g) A verbal form ending in -te may be any one of the following:—
- (i) 2c. past frequentative; *kotie*, *you used to do*.
 - (ii) An infinitive; *kotie*, *to do*.
 - (iii) A present participle; *kotie*, *doing*. For an example of this see sentence 5 (*kotie*).
- (h) Many speakers use *bolbar*, *lekbar*, *dækbar*, *sonbar* instead of *bolbar*, *likbar*, *dekar*, *sunbar*. See sentence 10.

EXERCISE XXIV(b).

1. Why didn't you believe what I said? 2. Hasn't he got his daughter married? 3. The Kali Puja will take place next Wednesday. 4. He (*h*) can't walk a long way. 5. I'd have bought this bungalow if I could have got a little more money. 6. I was cheated when I bought these things. 7. Let's just see whether they come or not. 8. He was sitting leaning against the door. 9. He ran away directly he saw me. 10. He (*h*) was quite straightforward with me. 11. Those who cheat will themselves be cheated. 12. What would you have done if he'd (*h*) run away? 13. Let him come, do, if he wants to. 14. We shall be able to open the door if we all push together. 15. What did you pay for this book? 16. It doesn't look as if there would be many mangoes this season. 17. Why should you (*h*) walk there; go in a *thikā gari*, do. 18. To-morrow's the day of the new moon, isn't it? 19. I'm in a great fix. 20. I don't know who's right.

For the Bengali translation of these sentences see Exercise XXIV(a) on page 90.

EXERCISE XXV(b).

1. Why do you (*h*) want to get your daughter married so young? 2. He's so small that he can't be seen. 3. While he was mending the box his father arrived (*h*). 4. If the lid of the box had fitted, I should have put these clothes in it. 5. What's the good of your opening that sort of shop? You won't get any customers at all. 6. If the boy had had a little more sense, it would have been all right; in that case he could easily have done this work. 7. He won't be able to go with us to Dacca, as he's bound to go home to-morrow. 8. I can't buy anything more, as I've no more money on me; but you have still plenty of money on you; you can buy some more if you want to. 9. Cover up the vegetable curry, do, or else it will get spoilt you know. 10. How are we to get into the house; if we can't open the door? 11. Haven't you (*h. pl.*) heard what has happened in the meantime? 12. He made up his mind long ago to give this money to his daughter. 13. The pandit mohāśay gave (*h*) me a good scolding

for my laziness. 14. I told the Brahman cook to come very early to-morrow morning. 15. The washerman hasn't brought back the clothes yet that we gave him the other day. 16. He went but I didn't. 17. What did you (*pl.*) do on Friday? 18. It was through not being straightforward that he got into this difficulty. 19. He (*h*) made a lot of money by this. 20. He (*h*) went to buy a car, but got taken in.

For the Bengali translation of these sentences see Exercise XXV(a) on page 91.

EXERCISE XXVI(a).

1. apni e ſobdoṭa baṭja oßidhane paben bole bod hōēna. 2. tini bolechilen je amader fire aſbar age tara cole gie thakbe. 3. amar hat æto fuile uṭhechilo je daktar dakte hōechilo. 4. Je meeṭi majhe majhe amader baṭi aſto bōṭe, kintu tar ſōnge amar kōkhono dækha hōēni. 5. tomar e kōtha ſunei ami bujte perechilum tar ki hōeece. 6. tara dekte dekte kajta ſej kore felechilo, tāi amader kicui kot:e hōēni. 7. tāra ki koren ḡhik kot:e pacen:a ta dekhe ami tāder gaṛi theke namte bolechilum. 8. er je ki ḡol hōbe ta jodi jantum ta hole e kaṛi kōkhono kot:unna. 9. apni tader e kōtha bole tader mod:he bhari ḡhōṛga bedhe jabe. 10. amra ḡokhon dekte preechilum ḡhōṛ hōee gaece tākhon amra omni rōona hōechilum. 11. amar bhāī bolechilo je taka ḡerot diece, kintu bastobik je dāēni. 12. amar boner kal bhor bæla aſbar kōtha chilo, kintu a᷍i sunte peeci je budbarer age aſte parbena. 13. ḡhōṛ na komle noukoṭa charle bhalo hōbena. 14. tara keu keu fire eſece; jara a᷍i fire aſeni tara kal aſbe. 15. tomader mod:he ki nie ḡhōṛga hoc:ilo? 16. amar kace apni ki can ta jante na pak'e dobo ki kore? 17. daktar roj eſe take oſud khāoate parben:a; tini oſudta tomar hate deben, tomari khāoate hōbe. 18. mae ḡhie e nie ŋnek kōtha hōechilo. 19. Je bolechilo je fire eſei amader e kaṛi kot:e hōbe. 20. tini ḡhik korechilen nouko korei sekhané jaben.

For the English translation of these sentences see Exercise XXVI(b) on page 98.

LESSON XXVIII.

SOUNDS AND SYMBOLS.

Nasalized Vowels.

All the Bengali vowels occur in both a simple and a nasalized form. We have already had examples of ē, ā, ã, ö. In this lesson we shall meet also with ī and ū, which are pronounced like i and u, only with the breath passing through the nose instead of through the mouth.

PHONETIC DRILL XXVIII.

hēṭe, dāter, ūcu, chīṭe, rēdhe, cād, chūṛe, ūki, bīḍhe, kāde, bēdhe, khūjē, hāṭu, kāṭa, khōj, chāḍa, kōḍol, gāni, hēke, chēṛa.

SENTENCE DRILL XXVIII.

- | | | |
|--|---|---|
| I. je jai boluk na
kæno, ami mone
ja ḡhik koreci ta
korboi korbo. | Who what let-him-say
not why, I in-the-
mind what fixed have-
made that I-will-do
will-do. | I'm certainly going to
do what I've made
up my mind to, no
matter what any-
body says. |
| 2. tara ḡonek dur
theke hēṭe eṣe
hōeran hōee
poṛe thakbe;
ekṭu bisram
kore nik. | They very far from
having-walked hav-
ing-come exhausted
having-become hav-
ing-fallen will-be; a-
little rest having-
done let-them-take. | They've had a long
walk to get here and
must be tired out;
let them have a little
rest. |
| 3. ami cheletike
jīgref kolrum se
kæno kādce. se
bole tar ajuile
kāṭa bīḍhece. | I the-boy (<i>obj.</i>) enquiry
made he why is-cry-
ing. He said finger-
in thorn has-pierced. | I asked the boy why he
was crying. He said
he'd run a thorn into
his finger. |
| 4. ami khūjeo take
kothao dekte
pāni. seſe
ghōrer dōṛja
khule ūki mere
dekte pelum se
ekhane a᷍kla
boſe boi poṛce. | I having-searched-even
him anywhere to-see
got-not. At-last the-
room's door having-
opened peep having-
struck to-see I-got
he here alone having-
sat-down book is-
reading. | I couldn't find him
anywhere, though I
looked for him. At
last I opened the
door of the room
and peeped in and
saw he was sitting
here by himself read-
ing a book. |
| 5. je bonduk chūṛe
tar nam ki ami
ḡanina, kintu
take dekte pele
cinte parbo bole
mone hocie. | Who gun-has-fired his
name what I know-
not, but him to-see
if-getting to-recog-
nise I-shall-be-able
having-said in-the-
mind it-is-occurring. | I don't know what the
name of the person
is who fired the gun,
but I think I should
recognise him if I
saw him. |

6.	cād uṭte ækhono ɔnek deri ace; je poj:onto na uṭbe je poj:onto amra r̥ɔ̥na hote parbona.	Moon to-rise still much delay there-is; what- interval not it-will- rise that interval we starting to-become shall-be-able-not.	The moon won't rise for a long time yet; we can't start till it does.
7.	e t̥arkari ke r̥ed- hece? kæno, apnar ki bhalo lagcena?	This vegetable-curry who has-cooked?	Who cooked this curry?
8.	tomar dhuti je ch̥iṭe gæce; ar æk:hana pore esonā.	Why, your (<i>h</i>) [?] good is-striking-not?	Why? Don't you like it?
9.	e pahār or cee tin gun ūcu.	Your dhuti that hav- ing-torn has-gone; other one having- put-on come-do.	Why, your dhuti is torn; go and put on another one, do.
10.	dāt thakte dāter moj:eda bojha jaēna.	This hill that (<i>gen.</i>) than three times high.	This hill is three times as high as that one.
		Tooth remaining tooth- of value an-under- standing goes-not.	One can't realise the value of teeth as long as one has them.

GRAMMAR FROM SENTENCE DRILL XXVIII.

- (a) The verbs *pɔ̥ga* (*to fall*) and *oṭha* (*to rise*) are used with a preceding past participle active to form compound verbs, expressing, in the case of *pɔ̥ga* a change for the worse, or to a state of less activity, and in the case *oṭha* a change for the better, or to a state of greater activity.
- se h̥eran h̥oē poṭce, *He has got tired out.*
se dhoni h̥oē uṭhece, *He has got rich.*
- (b) Bengali does not favour a series of clauses connected by *and*; it avoids the necessity for it by a liberal use of the past participle active. See sentences 2, 4.
- (c) Note the present tenses in the indirect speech after the past tense *jigies kol:um* and *bole* in sentence 3.
- (d) In sentence 3 *kāṭa* is the subject of *bidhece*, which is an intransitive verb.
- (e) Bengali often says *come having done* instead of *go and do*. See sentence 8.
- (f) We have had many examples of the use of *je* to mean *Why* or *You see*. In these cases the *je* is the elliptic *je*, and means (*Do you not realise*) *that . . . ?* (*Have you not noticed*) *that . . . ?*

- (g) chēga means *to tear* (transitive), but chīre jāo means *to get torn*. See sentence 8. Compare harie jāo, *to get lost*.
- (h) cee was originally a past participle active. But it is often used as a post-position governing a preceding genitive and meaning *in comparison with*. See sentence 9.
- Se amar cee du gun boro, *He is twice as big as I am.*
Se amar cee khub boro, *He is much bigger than I am.*
- (i) bar means *time* in the sense of *occurrence*; but gun is used when the idea of multiplication is intended. See sentence 9.

EXERCISE XXVI(b).

1. I don't suppose you (*hi*) will find this word in a Bengali dictionary.
2. He (*hi*) said they would be gone before we got back.
3. My hand had swollen up so much that a doctor had to be called in.
4. It's true that that girl used to come to our house now and again, but I never met her.
5. As soon as I heard what you said, I realised what had happened to him.
6. They finished off the work in no time, and so we didn't have to do anything at all.
7. When I saw that they (*hi*) couldn't make up their minds what to do, I told them (*hi*) to get down from the car.
8. I should never have done this, if I had known what the consequences would be.
9. If you (*hi*) tell them this, there will be a serious quarrel between them.
10. We started at once when we saw the storm was over.
11. My brother said he had paid back the money, but really he hadn't.
12. The arrangement was that my sister was to come first thing to-morrow morning, but I've heard to-day that she won't be able to come before Wednesday.
13. The boat had better not start unless the storm dies down.
14. Some of them have come back; those who haven't come back to-day are coming to-morrow.
15. What were you (*hi*, *hi*) quarrelling about?
16. Unless I know what you (*hi*) want from me, how am I to give it to you?
17. The doctor won't be able (*hi*) to come every day and make him take his medicine; he (*hi*) will hand the medicine over to you, and you'll have to give it to him.
18. There was a lot of talk between the mother and her daughter on this point.
19. He said we should have to do this work as soon as we got back.
20. He had decided to go there by boat.

For the Bengali translation of these sentences see Exercise XXVI(a) on page 95.

EXERCISE XXVII(a).

1. ami take dokane theke bar kore dite cesta kolom kintu patini.
2. apni amar kotha grapho na koke amar bhāike jiges korun; seo sekhané

chilo. 3. tāke tomar kicu bōlbar thakle ekhuni bōlo ; tini ekṭu pōre cole jaben. 4. apnar bāpir ūkole kāmon acen? amar mar ekṭu ūṣuk hōeece, kintu ar ūkole bhalo ace. 5. e iṣkule ki ki sekhano hōē? 6. tomar je erōkorm bæbōhar kōra ucit nōe, e kōtha ami tomake kōto bar boleci. 7. apni ki sunte peecen cole jabar ūmōe tini amake ki bolecen? 8. tar ekhane bose gōlpo kōtē ūmōe nōṣṭo kōra ucit chilona. 9. tara ki kore khāē ta jantumna. 10. āemon kōtha mukhe ante ki tomar ūj̄a kocie na? 11. ami aſce bisudbar fīre jete na pak̄e colbena. 12. tara take ḫaṭxa kocie dekhe ami tader bokechilum. 13. oſob̄ tomar ūj̄ho hōbena bole mone hocie. 14. e bōiguli ūj̄odi kinte cāō ta hole ekhuni take bole dāō, na hole ūb̄ nie jaōa hōbe. 15. nōūko kore sekhane jaōa jaēna bole amra gaṛi kore jaci. 16. aeto ūhōje har manle ki colbe? ar ægbar ceſṭa korunia. 17. e ka᷍ kōbe kōra hōeece ta to amar mone nēi. 18. tumi oke ūj̄ge kore na anle kicu kōra jaben. 19. tāke eſob̄ bōla hōeece, kintu tini moṭei ūnlenia. 20. amar je bōiguli kothao pāoā jacirena.

For the English translation of these sentences see Exercise XXVII(b) on page 102.

EXERCISE XXVIII(a).

1. din thakte amader khub khaṭte hōbe, din gele pōre ar ka᷍ kōra jaben. 2. tomar dhuti je amar dhutir cee ūnek bhalo! 3. Je e pojonto er kicui ūnte pāeni; ami take ægbar bole aſi je ki hōeece. 4. Je gan amar bōlo bhalo lagce; ar ægbar gania. 5. tomar aſte aeto deri kāeno hōeece na bujhe je bhari cōṭe uṭhechilo. 6. age kothao tar ūj̄ge amar dækha hōeece bole mone hocie, kintu ḫik kore bolte pacina je kothāē. 7. Je ki kore jante perechilo tara kothāē ace? Je eſe e dōrya khule ūki mere tader dektele ūchilo je. 8. ami tāke ūgiſ̄ korechilum tini ki kocien, kintu tini amake kicui bolte raji hōni. 9. tomra ki hēṭe eſeco, na gaṛi kore eſeco? amader je gaṛi nēi; hēṭei aſte hōeece bōi ki. 10. ar je jak na kāeno, amra to jabo. 11. onugro kore kal grame theke je ūb̄ ūnis kine eſei tar hisabta likhe amar hate deben. 12. tar kace tumi ūj̄to ūka ūpeeco, amar kace aſle tar pāc gun pete. 13. erōkorm ūkta għor kinte hole ūnek ūka dite hōbe je. 14. bondukt̄a amake ægbar dekhie dāona; dekhi meramot kōra jaē ki na. 15. ami tader ūgiſ̄ kore torkariṭa rādte boleci, kintu tara amar kōtha na ūne ūkhono bose gōlpo kocie. 16. ami ūnte pāni tini ki bolcien, kintu tini kauke bokcen bole bod holo. 17. tomra kō din theke ekhane aco? 18. tomar dhuti chiṛe gāce ta ūj̄odi amake bolte ta hole tomake ar ūkhana niſċōe dite patum. 19. amra pahare theke neme aſci āemon ūmōe ūj̄e amake e kōtha bole dilo. 20. take dekhei cinte perechilum.

For the English translations of these sentences see Exercise XXVIII(b) on page 103.

LESSON XXIX.

SENTENCE DRILL XXIX.

1. tui cup koriṣna
kæno? tor kicui
bolbar dørkar
nei. ja kicu
bolbar ta amii
bolbo.
- You (*i*) silence do-not
why? Of-you any-
thing-at-all of-saying
need there-is-not;
what anything of-
saying that *I* will-
say.
- Why don't you (*i*) shut
up? There's no need
for you to say any-
thing at all; what-
ever there is to be
said, *I'll* say.
2. tora kōbe aṣbi, kal
na porṣu din?
- tate amader to
kicu aṣe jaēna;
je din ele toder
subidhe hōbe,
sedini aṣbo.
- You (*i. pl.*) when will-
come, to-morrow or
after-to-morrow day?
- That-in of-us at-any-
rate anything comes
goes-not; what day
if-coming your (*i. pl.*)
convenience will-oc-
cur *that-day* we-will-
come.
- When will you (*i. pl.*)
come, to-morrow or
the day after?
It's all the same to us.
We'll come whatever
day suits you (*i. pl.*).
3. bichanaṭa cōt kore
bēdhe de. age
bēdhe diṣni
kæno? tui ki
jantiṣ na khub
fōkale rōona
hōbar kotha?
- Bedding-the speed hav-
ing-made having-
bound give (*i*). Before
having-bound you-
give-not (*ɸ*) why?
You [?] knew-not
very early starting
of-becoming word?
- Do (*i*) up the bedding,
quickly. Why didn't
you do it up before?
Didn't you know
that the arrange-
ment was that we
were to start quite
early?
4. tui ki dudṭa chēke
nieciṣ? ta hole
tōrkariṭa cōṭie
dena; tar pōre
bajar theke nun
kine anis.
- You (*i*) [?] milk-the
having-strained have-
taken? That if-oc-
curring curry-the
having-put-on give-
not. That (*gen.*) after
bazaar from salt hav-
ing-bought fetch.
- Have you (*i*) got the
milk strained? If
you have, put on the
vegetables do. Then
go to the bazaar and
buy some salt.
5. ætōkikhon tui ki
kocili? tui fīre
aṣiṣni dekhe ami
bhebe moc:iūm.
- So-many-moments you
(*i*) what were-doing?
You having-turned
come-not (*ɸ*) hav-
ing-seen I having-
worried was-dying.
- What have you (*i*) been
doing all this time?
I've been worrying
myself to death be-
cause you hadn't
come back.

6. tuio sekhane dārie-
chili to ; ki hocie
niſcœ dekheciſ.
ækhon ſomosto
bæparta bheje
bolna ; na bolis
to tokeo ſaja
dobo.
- You (i)-also there were-standing at-any-rate; what is-happening certainly you-have-seen. Now whole matter-the having-broken say-not. Not you-say at-any rate you (obj.)-too punishment I will-give.
- You (i) were standing there too, weren't you? You must have seen what was happening. Come along, out with the whole story, or else I'll punish you too.
7. o nie tui matha
ghamacis kæno?
o bæpartæ tor
hat die kaj ki?
- That having-taken you (i) head are-making-to-sweat why? That matter-the-in your hand having-given work what?
- Why are you (i) worrying your head about that? What's the need of your interfering in the business?
8. tui ki amæ
bolina, iŋreji
likte pariſ? acia
e bōier theke du
ekti kotha lekna,
dekhi. tar pore
ja likheciſ tar
mane amake
bolis.
- You (i) [?] me tell-not (p) English to-write you-can? All-right this book (gen.) from two one word write-not, let-me-see. That (gen.) after what you have-written its meaning me tell.
- Didn't you (i) tell me you could write English? Very well, just write a few words from this book and let me see it. And then tell me the meaning of what you have written.
9. ækhon jaſne ;
bristi porcie ;
ektu theke jaſ.
- Now go (i)-not; rain is-falling; a-little having-stayed go.
- Don't go (i) now! It's raining. Wait a little while and then go.
10. cole aena baba ;
ekhane ar thakis
ne ; amra ekhuni
bari jaſ.
- Having-moved come (i)-not, father; here more stay-not; we at-once home go.
- Come (i) along, my boy; don't stay here any longer; let's go home at once.

GRAMMAR FROM SENTENCE DRILL XXIX.

- (a) Besides the common and honorific forms of the 2nd person there are inferior forms, which are used when speaking to inferiors, children, and very intimate friends. When such a form is used, in the sentences (i) is placed after the corresponding word in the English translation.

- (b) The pronoun for the inferior second person (*z.i.*) is *tui*. Obj. *toke*; gen. *tor*; nom. pl. *tora*; gen. and obj. pl. *toder*.
- (c) The endings which mark the *z.i.* in verbal forms are given below.

Present simple, -*is* (or -*s* with verbal stems ending with a vowel).

„ imperfect, -*cis*.

„ perfect, -*ecis*.

„ frequentative, -*e thakis*.

Past simple, -*li*.

„ imperfect, -*cili*.

„ perfect, -*echili*.

„ frequentative, -*tis*.

Future simple, -*bi*.

„ imperfect, -*te thakbi*.

„ perfect, -*e thakbi*.

Imperative present, no ending (e.g. *kor*, *lek*, *jn*).

„ future, -*is* (or -*s*).

- (d) *na* after a verb sometimes becomes *ne* in very colloquial speech.
See sentences 9, 10.

EXERCISE XXVII(b).

1. I tried to put him out of the shop but couldn't.
2. If you (*h*) don't accept what I say, ask my brother; he was there too.
3. If you've got anything to say to him (*h*), say it now; he'll be going away presently.
4. How are (*h*) all your (*h*) people at home? My mother's rather unwell, but everyone else is well.
5. What subjects are taught in this school?
6. How many times I've told you that you ought not to behave in this way.
7. Have you (*h*) heard what he (*h*) said to me when he was going away?
8. He ought not to have wasted his time sitting here gossiping.
9. I didn't know what they did for a living.
10. Aren't you ashamed to take such words on your lips?
11. It won't do for me not to be able to go back next Thursday.
12. I scolded them when I saw they were making fun of him.
13. I don't think you'd be able to put up with all that.
14. If you want to buy these books tell him so at once, or else they'll all be taken away.
15. We're going there by car as it's impossible to get there by boat.
16. It won't do to give up so easily. Have (*h*) another try, do.
17. I don't remember when this work was done.
18. Nothing can be done unless you bring him with you.
19. He (*h*) was told all this, but he didn't pay the least attention to it.
20. Those books of mine are nowhere to be found.

For the Bengali translation of these sentences see Exercise XXVII(a) on page 98.

EXERCISE XXVIII(b).

1. We shall have to work hard as long as it is light; it won't be possible to do any more work after it is dark. 2. Why, your dhuti is much better than mine! 3. Up to now he hasn't heard anything at all about it; let me just go and tell him what has happened. 4. I like that song very much; do sing (*h*) it again. 5. He got very angry as he didn't realise why you had come so late. 6. I fancy I've seen him somewhere before, but can't exactly say where. 7. How did he find out where they were? Why, he came and opened the door and peeped in and saw them. 8. I asked him (*h*) what he was doing, but he wouldn't tell me anything at all. 9. Did you walk here or drive? Why, we have no car; we had to *walk* of course. 10. *We're* certainly going at any rate, no matter who else goes. 11. As soon as you have been to the village to-morrow and bought those things, please make up the account and let (*h*) me have it. 12. If you'd come to me I'd have given you five times as much as you got from him. 13. Why, one would have to pay a lot of money if one had to buy a house like this. 14. Let me just have a look at the gun; let's see if it can be mended or not. 15. I've told them to cook the curry quickly, but they've paid no attention to me and are still sitting gossiping. 16. I couldn't hear what he (*h*) was saying, but he seemed to be scolding somebody. 17. How long have you (*pl.*) been here? 18. If you had told me your dhuti was torn, I could certainly have given you another one. 19. It was as we were coming down the hill that he told me this. 20. I recognised him directly I saw him.

For the Bengali translation of these sentences see Exercise XXVIII(a) on page 99.

EXERCISE XXIX(a).

1. tui jodi cup na korij ta hole toke saja dobo. 2. tor ki kora ucit ta amar toke bojhabar dörkar nēi. 3. tora ki kocij? khacij na ki? ami mone kocijum toder khāoā dāoā er modhe hōē gie thakbe. 4. e bijsē kal ja ja korbar thakbe ta toderi kote hōbe; amra tate hat dobona. 5. tor porju din asbar kotha sune ami mone ḫik kolrum se din bari thakbo, ta hole tor ḫōnge dækha hote parbe. 6. ami toder hate ṭaka dii ar tader hate dii, tate toder kicu aje jaēna, kæmon? 7. er age jodi bichanata bēdhe ditish ta hole amader aro subidhe hoto. 8. e dudja bhalo kore chēke nāoā hōeni dekhe ma tor opor bhari cōte utben. 9. torkarita cōre debar agei tate nun disni kæno? 10. se bagane gie cheletike gace dekhe take bolte, neme æ; tui okhane ki kocij? 11. amar deri hole tui bhebe morbi e bhōe ami taṭataṛi φire elum. 12. tui tor bhāṅke somosto bæparṭa bhenje

bole thakbi ei bujhe ami take er kicu janāmī. 13. toke e nie matha ghamate hobena; tui nijer kaj kor; amar kaje hat disna. 14. tui bagla bolte paris kintu likte janisna; zekhon likteo sile bhalo hobe. 15. aj tui je je jinis kinecis kal tar hijab likhe dis. 16. tar kace ekhuni jana, tini toke dakozen. 17. tui kemon acis? tor ojuk ki sere gallo? 18. tui kal kothāe chili? toke khūjeo pāmī. 19. tui jokhon dakoalake asté dekbi, tokhon amake bole dis. 20. tora jokole toder cakri cheye diechili keno?

For the English translation of these sentences see Exercise XXIX(b) on page 106.

LESSON XXX.

SENTENCE DRILL XXX.

1. amake ki tomar mone pogbe?	Me (obj.) [?] your mind- in it-will-fall?	Will you remember me?
pogbe boi ki? tumi ki mone kocio ami tomae kokhono bhule jete parbo?	It-will-fall except: what? You [?] in- mind are-doing I you (obj.) ever having- forgotten to-go shall- be-able?	Of course I shall. Do you think I could ever forget you?
2. take erokom kaj korbar lok bolei jantum.	Him this-kind work of- doing person having- said I-used-to-know.	I thought he was a man who would do this sort of thing.
3. sto taka lagbe tai jodi jantum ta hole e kaje kokhono hat ditumna.	So-many rupee it-will require that if I-had- known that if-occur- ring this work-in ever hand I-would- have-given-not.	I'd never have started on this business, if I'd known it was going to cost as much as this.
4. zekhon bole dekhi er upae ki?	Now say, let-me-see of- this the-device what?	Now tell me! What's the way out of this difficulty?
ta ami ki kore bolbo? tumii seta bujhe nao.	That I what having- done shall-say? You that having-under- stood take.	Oh, how can I say? You settle that for yourself.

5.	e <i>juto joga khub mojbut; onek din tikbe bole mone hocie.</i>	This boot pair very strong; many day will-last having-said in-the-mind it-is-becoming.	This pair of boots is very strong. They look as if they'd last a long time.
6.	se ki jabe? apnar kæmon mone hocie? ki jani? jeteo pare, na jeteo pare.	He [?] will go? Of you (<i>h</i>) how in-mind it-is-becoming?	Will he go? What do you think?
7.	hœ ami jai noœ tumi jao. tai to; ete dujoneri somœ nojto hobe kæno?	What I-know? To-go-also he-is-able, not to-go-also he-is-able.	Goodness knows! He may go, and on the other hand he may not.
8.	e kœtha babar kane ujbe ei bhœ kœuke bolini. ækhon tumi gie babake bole job mati kolie.	It-occurs I go it-is-not you go. That at-any-rate; in-this of-two-persons time spoilt will-be-come why?	Either let me go, or else you go. Just so; why should we both waste our time on it?
9.	tini ajleo aste paren. ta tini ajun ar nai ajun, apni to thakbeni, na?	This word father's ear-in will-rise <i>this</i> fear-in to-anyone I say-not (<i>p</i>). Now you having-gone to-father having-said everything mud made.	I didn't tell anybody for fear it should get to my father's ears. Now you've gone and told my father and spoilt everything.
10.	take deklei amar hafi pœ. kæno, ete hafbar to kicui dekte pacina.	He (<i>h</i>) if-coming-even to-come is-able. That he (<i>h</i>) let-him-come and <i>not</i> let-him-come, you (<i>h</i>) at-any-rate <i>will-be-there</i> , no?	It's just possible he (<i>h</i>) may come. Ah, well, whether he comes or not, you (<i>h</i>) will be there for certain, won't you?
		Him if-seeing-only my laughter it-gets. Why? in-this of-laughing at-any-rate anything-at-all to-see. I-am-getting-not.	I want to laugh at the mere sight of him. Why? I don't see anything at all in it to laugh at.

NOTES ON SENTENCE DRILL XXX.

- i. The subject of *pojbe* is the impersonal *it*. *amake* must be regarded as an objective of reference—*in reference to me*.

2. take is the object of bolei. The past participle active bole is often used to mean *to the effect that*; for an example see sentence 5. But here in sentence 2 it governs not a clause but an objective case. The -i at the end of bolei makes the sentence mean that it was just this impression and no other that I had about him. *jana* often means *think, feel*, rather than *know* in the sense of certain or exact knowledge.
4. ta is here an interjection rather than a pronoun. Compare sentence 9.
5. Here the object of bole is the clause *onek din kabe*.
6. na jete pare, *He may not go*, i.e. it is possible that he will not go.
jeté parenā, *He cannot go, he is unable to go*.
10. The subject of pae is the impersonal *it*, and its object is hafi. The meaning of the *to* in the second sentence is that there may be in the situation some reason for some other feeling, but none at any rate for laughter.

EXERCISE XXXIX(6).

Translate all second persons in this exercise by inferior forms.

1. If you don't keep quiet I'll punish you. 2. There's no need for me to explain to you what you ought to do. 3. What are you (s.) doing? Are you having your dinner or what? I was thinking you'd have finished your dinner by now. 4. It's you (s.) who'll have to do whatever has to be done in this matter to-morrow. We're not going to have anything to do with it. 5. When I heard it was arranged that you were to come the day after to-morrow, I decided I'd stay at home that day, and then I should be able to meet you. 6. It's all the same to you (s.) whether I pay the money to you or to them, isn't it? 7. It would have been more convenient for us, if you had done up the bedding earlier. 8. Your mother will be very angry with you, when she sees that this milk hasn't been properly strained. 9. Why didn't you put some salt in the curry, before you put it on the fire? 10. When he got into the garden and saw the boy in the tree, he said to him, "Come down! What are you doing there?" 11. I came back in a hurry for fear you'd worry yourself to death if I was late. 12. As I concidiced you'd have told your brother the whole story, I didn't give him any information about it. 13. There's no need for you to worry about this. You do your own work; don't interfere with mine. 14. You can talk Bengali, but you don't know how to write it. Now you'd better learn how to write it as well. 15. Make out an account for me to-morrow of the things you've bought to-day. 16. Go to him (*h.*) at once, do; he's calling you. 17. How are you? Have

you got over your illness? 18. Where were you yesterday? I looked for you, but couldn't find you. 19. Tell me when you see the postman coming. 20. Why did you all give up your situations?

For the Bengali translation of these sentences see Exercise XXIX(a) on page 103.

EXERCISE XXX(a).

1. hāē, ækhon take amar mone pōcxe, kintu tar nam to ækebare bhule geci. 2. deſer ſaſon kote je mōei janena take raja bole manbe kæno? 3. eſob jiniſ kinte koto taka lagbe ta janina. 4. amar nījer gie bɔndobosto kote hōbe; ar kono upāē to dekte pacina. 5. amake ek̄tu bhebe bujhe nite hōbe je ki kolęe bhalo hōē. 6. je ſuto jōga dō̄j hōpta holo kuji taka die kinechilum ta beſi din t̄ikeni; eri modihe ækebare nōſto hōeece. 7. take aſte bole ſe aſte raji hōbe ki na t̄hik b̄ola jaē na; raji hoteo pare na hoteo pare. 8. amader dujoner modihe e nie jhōgga bedhe gechilo. 9. kothaṭa mar kane uſle tini ki bolben? ki jani? bod hōē tini amader bokben. 10. ami er je upāē t̄hik korechilum tate tini raji na hole ſob maṭi hōbe, tate ſōndeu n̄ē. 11. ſe e banjala kinleo kinte pare, kintu oto taka die kinben ki na ami bolte pacina. 12. ſe kinuk ar nai kinuk, ami tar kome becboina. 13. amar ghum pacie; æto dur hēṭe eſeci je ækebare hōeran hōeeći. 14. ſe amader bujhie dilo ſe ki rōkom t̄hækae pōce. 15. tomor kauke er̄kōm t̄hōkano ucit n̄ō̄. 16. tar ɔnek taka ace, kintu tar bud̄hi beſi n̄ē. 17. tomāē e kaj koteo bolbona, na koteo bolbona. 18. ſe amar nam jigeſ korechilo. 19. ſe je pōjonto na aſbe amra ſe pōjonto cole ſete parbona. 20. bōikhana pōrei amake onugro kore ſerot deben.

For the English translation of these sentences see Exercise XXX(b) on page 110.

LESSON XXXI.

SENTENCE DRILL XXXI.

I. ajke apnar ɔnek kaj korbar ace ki? na, a᷍ to biſeſ kicu hate n̄ē; kal kintu amāē bejāe . khaṭte hōbe.	To-day (<i>obj.</i>) of-you (<i>h</i>) much work of-doing there-is [?]?	Have you (<i>h</i>) got a lot to do to-day?
	No, to-day at-any-rate special anything in- hand there-is-not; to-morrow but of- me uncommonly to- work it-will-become.	No, I'm not particu- larly busy to-day; but to-morrow I shall have to work extra hard.

2. apni nije e kotha
na boke ami
lok:hono bis:es
kotumma,
temon ki, apnar
mukhe suno
sobhaje bis:es
hoc:ena.
- You (*th*) yourself this word not if-saying I ever belief should have-known-not, such what, your (*th*) mouth-in having-heard-even really belief is-not cutting-not.
- I should never have believed it, unless you (*th*) had told me so yourself. In fact it isn't easy to believe, even now that I've heard it from your own lips.
3. sekhane girl qire
eseci; amar
jnoa na ja:ari
modhit.
- Their having-gone only having-turned I-have-come; my going-not-going (*gen.*) only in.
- I came back as soon as I got there. I might just as well not have gone.
4. du din thakte pakte
hoto; kintu du
din dure thak,
ek ghanqao
thakte da:a
holona.
- Two day to-day if-being-able it-would-have-become; but two day at-a-dist-ance let-remain, one hour-even to-day a giving-occurred-not.
- It would have been all right, if I could have stayed a couple of days; but I wasn't allowed to stay even an hour, to say nothing of two days.
5. amar e loktake
rekebare okejo
bole mone hoc:e.

e kotha bol:eo
keno?
se je khali ja ta
boke begne.
- Of-me this person-the (*obj.*) quite worthless having-called in-mind it-is-occurring.
This word you-are-saying why?
He that only what that having-chattered goes-about.
- This fellow strikes me as absolutely good-for-nothing.
- Why do you say that?
- Why, he does nothing but go about talking any nonsense that comes into his head.
6. tomake ager theke
bole rakci era
jto cesta koruk
na ka:eno, e
porik:he:te
kokshono pas
kote parbena.
- You (*obj.*) before (*gen.*) from having-told I am-keeping, they how-much effort let-them-make not why, this examination-the ever pass to-do they will-be-able-not.
- I warn you beforehand they'll never be able to pass this examination, no matter how hard they try.

7. tumi ekhane ki mone kore? apni je asté bolechilen. koi, ami to erokom kicu bolini.	You here what in-mind having-done? You (<i>h</i>) that to-come had-said. Where, I at-any-rate this-kind anything did-not-say.	What are you doing here? Why, you (<i>h</i>) told me to come. Not a bit of it! <i>I</i> never said anything of the kind.
8. amader khaoa daoa ei hoee gaoe. ja hok apni bosun; apnar jone ekhuni kicu redhe dic:i.	Our eating, etc., just- now having-occurred went. What let-it- become, you (<i>h</i>) sit- down; you (<i>gen.</i>) for <i>now-at-once</i> some- thing having-cooked I-am-giving.	We've just finished din- ner. Never mind; you (<i>h</i>) sit down, and <i>I'll cook something</i> for you <i>at once</i> .
9. tobe mosac col:um. eto sekale keno? carti khée gele hena?	Then sir I-started.	Well, sir, I'll be going.
10. cithikhana ei ghorei na ki rekhechilen? koi, ami to dekte pacina. oi je tebiler opor roeece!	So early why? Four having-eaten if-going it-becomes-not? Letter-the <i>this room-in</i> or what you-had- kept (<i>h</i>)? Where, I at-any-rate to-see am-getting-not. There that table (<i>gen.</i>)- on it-has-remained.	Why go so early? Couldn't you have a mouthful of food before you go? So it was in this room that you (<i>h</i>) left the letter was it? Well, <i>I can't see it.</i> Why, there it is on the table!

NOTES ON SENTENCE DRILL XXXI.

1. *aj* and *kal* when used adverbially, may optionally take an objective inflexion, -ke.
2. *kak:hono* emphatic colloquial form for *kakhono*. Compare *kicu* in sentence 7.
3. *amar jaoa na jaari modihe*, *It is to the class of not going that my going belongs.*
4. *thak* = *thakuk*.
5. *lokta*, *the person, the man*; *lokta, the fellow*. For the use of these two participles, *ti* and *ta*, see page 115.
ja ta, what that, i.e. anything.
6. *porik:hete*, colloquial form for *porik:hæta*.

7. *je*, the elliptic *je*.

kōi is here an interjection.

kicu, emphatic colloquial form for *kicu*.

8. *ekhuni*, emphatic for *ekhuni*.

9. *carti*, *four (grains of rice)*, a mouthful.

10. *oi*, there; *je*, elliptic *je*.

EXERCISE XXX(b).

1. Yes, I remember him now, but I've quite forgotten his *name*.
2. Why should people acknowledge as king one who has no idea how to govern the country.
3. I don't know how much these things will cost.
4. I must go and make the arrangements myself; I don't see any other way.
5. I shall have to consider a bit and make up my mind what had better be done.
6. The pair of boots I bought for twenty rupees ten weeks ago, hasn't lasted long; they are already quite done for.
7. One can't say for certain whether he'll agree to come, if he's asked to. He may agree, and on the other hand he may not.
8. A quarrel arose between the two of us about this.
9. If the thing gets to our mother's ears, what'll she say? Goodness knows! I suppose she'll scold us.
10. There's no doubt everything will be spoilt if he doesn't agree to the plan I've made for getting over the difficulty.
11. It's possible he may buy this bungalow, but I can't say whether or not he'll pay as much as that for it.
12. Whether he buys it or not, I'm not going to sell it for less than that.
13. I feel sleepy; I've walked such a long way that I'm quite tired out.
14. He explained to us what a fix he was in.
15. You oughtn't to cheat anybody like this.
16. He has lots of money but not much sense.
17. I'm not going to tell you to do it, or not to do it.
18. He asked my name.
19. We can't go away till he comes.
20. Please let me have the book back as soon as you've read it.

For the Bengali translation of these sentences see Exercise XXX(a) on page 107.

EXERCISE XXXI(a).

1. *a᳚ amar hate æto ka᳚ ace je tar s᳚yge dækha korbar jone sekhanje jete parbona.*
2. *e kôtha niścœ sotzi*; ami je tar nijer muk theke sunte peeci.
3. *tate ki? se ki kôkhono mithe kôtha bôlena?*
4. *ekhane ejei amader jodi phire jete hoto, ta hôle amra moṭei na ele aro bhalo hoto, na?*
5. *ekhane roj a᳚ dure thak, tara amader ækbaro aste debe ki na s᳚ndeū.*
6. *ja ta bokle ki hobe? eklu bujhe sujhe kôtha bôlna.*
7. *kaj̄ta erskom økejo loker hate dile se je s᳚b maṭi korbe.*
8. *ami toke bole rakci, cakri ækbar cheṛe dile ar kôkhono pabina.*
9. *joto lok asuk na kæno, s᳚koler bosbar ja᳚ga qher thakbe.*
10. *je jodi erskom kicu bole thake, ta hole tar s᳚ja*

nijsœ hœoa ucit. 11. ami cithikhana ei liklum; apni onugro kore take die asben. 12. tara khete bosce æmon somœ amra eje poqlum, tâi amader carti khete na die thakte palona. 13. bôlkhana bañi ñele eseci, tâi aÿ porte parbona. 14. apni æto ñakale colen kæno? apnake amar aro ɔnek kotha bôlbar chilo. ja hok, kal jøkhon dækha hobe tøkhon bolbo. 15. more jabar du din age tini amake ja bolechilen ta, bod hœ, ami kôkhono bhule ÿete parbona. 16. tui ætøkhon kothæ chili? khœoa dâo ɔnek age hœe gæce, kintu tor jønje kicu rekheci. 17. amra jøkhon dekte pelum tini cup kore bose acen, tøkhon amra mone kolrum ækhon tâke e bisjœ kicu na bole pore bøla bhalo hobe. 18. je jøtøkhon ekhane thakbe tøtøkhon amaro thakte hobe. 19. e ghore ækla thakte amar bhœ kocre. 20. ojib kotha kal pojonto thak; aÿ amader ar somœ nei.

For the English translation of these sentences see Exercise XXXI(b) below.

EXERCISE XXXI(b).

1. I've got so much work in hand to-day that I shan't be able to go there to see him. 2. It's certainly true. Why, I heard it from his own lips. 3. What of that? Doesn't he ever tell lies? 4. If we'd had to go back directly we got here, we'd better not have come at all, hadn't we? 5. It's doubtful whether they'll let us come here even once, to say nothing of coming every day. 6. What's the good of talking nonsense? Do think a little bit what you're saying (i). 7. If the work had been put into the hands of a good-for-nothing fellow like this, why, he'd have messed the whole thing up. 8. I warn you (i) if you once give up your job, you'll never get it again. 9. There will be plenty of room for everybody to sit, no matter how many people come. 10. He certainly ought to be punished if he has said anything of this sort. 11. I've just written the letter. Please go and give (h) it to him. 12. We turned up just as they were sitting down to dinner; so they couldn't help giving us a bite. 13. I've left the book at home; so I shan't be able to read to-day. 14. Why are you (h) off so soon? I had a lot more to tell you. Never mind; I'll tell you when I see you to-morrow. 15. I don't suppose I shall ever be able to forget what he (h) said to me two days before he died. 16. Where have you (i) been all this time? We've finished dinner long ago, but we've kept something for you (i). 17. When we saw he (h) was sitting in silence we thought we had better not say anything to him about it then, but that we'd better tell him later. 18. I shall have to stay here as long as he stays. 19. I'm afraid to stay alone in this house. 20. Leave all that till to-morrow; we've no more time to-day.

For the Bengali translation of these sentences see Exercise XXXI(a) on page 110.

GRAMMAR

PARTICLES.

(i) *The Particles -ta, -ti, -khana, -khani, -gaca, -gaci.*

- (a) These particles are added to numerals and some other adjectives denoting number or quantity, when followed by a noun. In this case it is impossible to represent the particle in an English translation, though the shade of meaning will vary according to the particle chosen (see p. 116 (f)).

aekta (ekṭi) lok.

doṣṭa (dōṣṭi) ghōr.

duṭi kotha.

kokhana cear.

carkhani choṭo ṭebil.

tingaca (tingaci) chorī.

pācṭa (pācṭi) taka.

pāc taka.

A person.

Ten rooms (houses).

A few remarks.

How many chairs?

Four little tables.

Three walking-sticks.

Five rupees (i.e. five coins, each a rupee).

Five rupees (i.e. a sum of five rupees, however made up).

- (b) They may be added to a singular noun with the force of a definite article. They may be so added even when the noun is preceded by a demonstrative or relative adjective, though of course in this case it is impossible to represent the particle by a definite article in an English translation.

When the particle is thus added to the noun it becomes a part of the word, and case-inflections are added after the particle.

lokṭa ke?

kothaṭa age juneci.

cheleṭi khub choṭo.

cearkhana ekhane rakho.

cithikhani amake dāo.

dorigaca dhōro.

e ṭebilkhani kiser tōri?

o cheleṭike qako.

se jinisṭike ki bole.

kothaṭar mane ki?

Who is the man?

I've heard the remark before.

The child is very small.

Put the chair here.

Give me the letter.

Catch hold of the rope.

What's this table made of?

Call that boy.

What's that thing called?

What's the meaning of the word (remark)?

- (c) They may be added to an adjective without a following noun. In the case of a demonstrative adjective the addition of the particle often turns it into a pronoun; in the case of other adjectives the particle may often be represented in English by *one*.

- 1. Adjectives ending in -e.**
- (1) **ta** (the) is used with adjectives ending in -e, e.g., *ta koyé* (big), *ta koyé* (small), *ta koyé* (thin), etc.
- (2) **ta** is sometimes added to adjectives ending in -e, and a few other adjectives ending differently, when used adverbially to express degree.
- ta koyé faga bari sadi* *ta*
He doesn't have much to do with us.
- ta faga ekon tala maliye* *ta*
That place is a good way off from here.
- ta dama koyé joli bari*
This idea is certainly true to some extent.
- ta faga koyé ta koyé* *ta*
His desire to go seems a little strong.
- (3) **koyé** and **gao** (not **koyea** and **gao**) are sometimes used as words meaning *about* with a plural meaning. **koyé** is also used with a preceding adjective to mean *about*; and **koyea** added to some nouns also means *about*, now. The usual negative ending for **koyé** is **ba**.
- koyé goma ba*
About fifteen books.
- gao agore dori*
About eleven walking sticks.
- koyéma ba* *koyé* *ba* *ta* *ta* *ekoyé*
A place where books are printed is called a printing press.
- ekoyé koyé ba* *ta* *ta* *ta*
Most of the people in this place are fishermen.
- ta koyé koyé koyé ba* *ta*
I don't know where he is staying.
- (4) Distinctions between **ta**, **koyé**, **koyea**, **gao**, and **gad**
- (1) **ta** and **gao** may be used with practically all nouns.
- (2) **koyé** and **koyea** are generally used with names of *indistinct* objects that are rather flat; e.g. **koyé** are used with reference to *pillars* (and other similar instruments that are flat), boats, seats, bedsheets, tables, garments, houses, flat tools, books, etc.
- (3) **gao** and **gad** are used with names of *indistinct* objects that are long and narrow; e.g. ropes, sticks, etc.
- (4) The use of **ta**, **koyé** or **gao** in preference to **ta**, **koyea** or **gad** may suggest *concreteness*, *clarity*, *definiteness*, *large size*, *dimensions*, *regularity*.

- (5) The use of -ti, -khani or -gaci in preference to -ta, khana or -gaca, may suggest liking, affection, small size, daintiness, prettiness.
- (6) Sometimes -ti may be used sarcastically or contemptuously.

ekti lok.	A man.
ækta lok.	A fellow.
chelefi.	The child.
cheleta.	The brat.
bidhuṭike amar bhalo lagcena.	I don't like that Bidhu.

(ii) *The Particles -kɔṛa and -jon.*

- (a) These particles are used after numerals with a following noun, like -ta, -ti, -khana, -khani, -gaca and -gaci.
- (b) -kɔṛa is only used with the word kɔṛi, a *cowrie shell*, and jon is only used with names of persons.
- (c) jon or jone may be used after numerals without a following noun to mean person.

tinkɔṛa kɔṛi.	Three cowrie shells.
amar ækɔṛa kana kɔṛio nei.	I haven't as much as a brass farthing (<i>lit.</i> a blind cowrie shell with a broken back).
ægjon bhədrolok.	A gentleman.
tinjoner kɔtha dure thak, ete æg-joner pet bhɔra jabena.	That won't be enough to make a decent meal for one person, to say nothing of three people.
amra carjonei gele bhalo hœ.	We'd better all four go.
tara dujonei elo.	They've both come.

(iii) *The Particles -i, -o and to.*

- (a) The particle -i added to a word gives it an emphasis which can often be rendered in an English translation by some such form of words as *it is . . . who* (or *that*). Frequently, however, English has to rely on intonation to serve the purpose which is served in Bengali by -i.
- (b) The particle -o added to a word has the sense of *too*, *also*, *ever*, *although*.
- (c) The particle to used after a word has the sense of *at any rate*, *whatever may be said of other people or things or actions*. This force can generally only be represented in English by significant intonation.
- (d) The particle to used after a clause often has a conditional force.

ami jabo.	I'm going.
ke jabe?	Who is going?
amii jabo.	I am going. It is I who am going (<i>i.e.</i> I and not anyone else).
amio jabo.	I'm going too (<i>i.e.</i> in addition to anyone else).
ami to jabo.	I'm going any way (<i>i.e.</i> whether anyone else goes or not).
ami jaboi.	I'm certainly going. I will go (<i>i.e.</i> It is going and nothing else I will do).
tara asbe, tinio asben.	They're coming and he's coming too.
tini to asbenia.	He won't come (whoever else does).
tara asleo tini to asbenia.	He won't come even if they do.
tāra asen to amio asbo.	If they come, I'll come too.
taī to!	Just so! Of course! Certainly!
apni bhalo acen to?	You're well, aren't you?

THE DECLENSION OF NOUNS

The objective singular is formed by adding -ke.

bhāi, brother, bhāike.

lok, person, lokke.

Often, however, the uninflected form is used for the objective. For the rules regulating the insertion or omission of the objective ending -ke, see p. 124.

The genitive singular is formed by adding -r or -er.

(a) Nouns ending in a simple vowel add -r.

buṛo, old man, buṛor.

buṛi, old woman, buṛir.

chele, boy, cheler.

guru, teacher, gurur.

raja, king, rajar.

(b) Monosyllabic nouns ending in a add -er, though the form in -r is also used.

pa, foot, paer or par.

ma, mother, maer or mar.

gā, village, gāer.

ga, body, gaer or gar.

(c) Nouns ending in a diphthong or a consonant add -er.

gāi, cow, gāier.

bōi, book, bōier.

lok, person, loker.

kaj, work, kajer.

The locative singular is formed by adding -e or -te.

- (a) Non-monosyllabic nouns ending in a vowel add -te, but if the vowel be a, the locative may be formed by adding either -e or -te.

ba*ṭi*, *home*, ba*ṭite*.

gor*ū*, *ox*, gorute.

basa*e*, *lodging*, basae or basate.

- (b) Nouns ending in -œ or -æ have the same form for the nominative and the locative.

somœ*e*, *time*. se somœ*e*, *at that time*.

bisœ*e*, *matter*; e bisœ*e*, *in this matter*.

bæbosæ*e*, *trade*; e bæbosæ*e*, *in this trade*.

- (c) All other nouns add -e.

jog*ot*, *world*, jogote.

ghor*or*, *house*, ghore.

ga*a*, *body*, gae.

gai*a*, *cow*, gaie.

jh*i*, *daughter*, jhie.

The nominative plural of nouns denoting living beings is usually formed by adding -ra or -era.

- (a) Nouns ending in a vowel (except monosyllabic nouns ending in -a) add -ra.

kobi*i*, *poet*, kobira.

chele*i*, *boy*, chelera.

- (b) Other nouns add -era.

lok*a*, *person*, lokera.

ma*a*, *mother*, maera.

The nominative plural of nouns denoting inanimate objects is formed by adding -guli or -gulo.

bô*i*, *book*, bôiguli, bôigulo.

-guli and -gulo are also sometimes added to the names of living beings.

chele*i*, *boy*, cheleguli, chelegulo.

In such cases there is often a suggestion of contempt or disapprobation.

The plural is often not expressed by means of an inflection or suffix added to the noun, but suggested or implied in some other way. For examples see page 133.

The objective and genitive plural of nouns forming their nominative plural in -ra or -era is formed by adding -der to the nominative singular.

chele*i*, chelera, cheleder.

lok*a*, lokera, lokder.

ma*a*, maera, mader.

The objective plural of nouns forming their nominative plural by adding -guli or -gulo, is formed by adding ke to the -guli or -gulo.

bôiguloke, chelegulike.

The genitive and locative plural of nouns which add -guli or -gulo for the nominative plural is formed by adding -r and -te respectively to the nominative plural.

bôigulir, bôigulite, bôigulor, bôigulote.

It is usually stated in Bengali grammars that Bengali nouns have an ablative and an instrumental case. But there is no ablative or instrumental inflection; the ideas of the ablative and instrumental cases are expressed by means of postpositions added to the noun, just as they are expressed in English by means of prepositions placed before the noun. For examples see pages 132, 133.

The Declension of lok, *person*; mee, *girl*; bôî, *book*.

<i>Singular.</i>			
<i>Nom.</i>	lok	mee	bôî
<i>Obj.</i>	lok:e	meeke	bôike
	lok	mee	bôî
<i>Inst.</i>	lok dara	mee dara	bôî dara
	loker dara	meer dara	bôier dara
	lok:e die	meeke die	bôî die
	lok die	mee die	
<i>Abl.</i>	lok theke	mee theke	bôî theke
	loker theke	meer theke	bôier theke
<i>Gen.</i>	loker	meer	bôier
<i>Loc.</i>	loke	meete	bôiete
			bôie
<i>Plural.</i>			
<i>Nom.</i>	lokera	meera	bôiguli or bôigulo
<i>Obj.</i>	lokder	meeder	bôigulike or bôiguloke
			bôiguli or bôigulo
<i>Inst.</i>	lokder dara	meeder dara	bôiguli (or -gulo) dara (or die)
	lokder die	meeder die	bôigulir (or -gulor) dara
	lokder theke	meeder theke	bôiguli (or -gulo) theke
<i>Abl.</i>			bôigulir (or -gulor) theke
<i>Gen.</i>	lokder	meeder	bôigulir (or -gulor)
<i>Loc.</i>	lokder modhe	meeder modhe	bôigulite (or -gulote)

Adjectives can be used in Bengali as nouns; e.g. *dhoni*, *rich*, may be used to mean a *rich man*, and *ɔndho*, *blind*, may be used to mean a *blind man*. When adjectives are so used they are declined just like nouns; e.g. *se dhonir baṛi*, *that rich man's house*; *se ɔndhoke ekṭi pœṣa dieci*, *I have given a pice to that blind man*.

PRONOUNS.

(i) Personal and Demonstrative Pronouns.

Bengali employs the following personal pronouns.

<i>1st person</i>	ami	<i>I</i>
<i>2nd person common</i>	tumi	<i>you</i>
<i>2nd person inferior</i>	tui	<i>you</i>
<i>2nd person honorific</i>	apni	<i>you</i>
<i>3rd person common</i>	se e o	<i>he, she</i> <i>he, she, this person here</i> <i>he, she, that person there</i>
<i>3rd person honorific</i>	tini ini uni	<i>he, she</i> <i>he, she, this person here</i> <i>he, she, that person there</i>

The following tables show the case-inflections of these ten pronouns.

	I.	2c.	2i.	2h.
<i>Nom. Sing.</i>	ami	tumi	tui	apni
<i>Obj. Sing.</i>	amake amaē	tomake tomaē	toke	apnake
<i>Gen. Sing.</i>	amar	tomar	tor	apnar
<i>Nom. Pl.</i>	amra	tomra	tora	apnara
<i>Obj. and Gen. Pl.</i>	amader	tomader	toder	apnader

	3c.	3c.	3c.	3h.	3h.	3h.
Nom. Sing.	je	e	o	tini	ini	uni
Obj. Sing.	take	eke	oke	tāke	ēke	ōke
Gen. Sing.	tar	er	or	tār	ēr	ōr
Nom. Pl.	tara	era	ora	tāra	ēra	ōra
Obj. and Gen. Pl.	tader	eder	oder	tāder	ēder	ōder

The neuter personal and demonstrative pronouns are shown in the following table.

it, that (one). | it, this (one) here. | it, that (one) there.

ta, se	e	o
seta	eta	ota
seti	eti	oti
sekhana	ekhana	okhana
sekhani	ekhani	okhani

For the force of the particles -ta, -ti, -khana, -khani, see p. 115 (c) and p. 116 (f).

The declension of ta, se, seta, seti, sekhana, and sekhani is shown in the following table. The other forms are declined in a similar way.

Nom. Sing.	ta, se	seta	seti	sekhana	sekhani
Obj. Sing.	ta, se take	seta setake	seti setike	sekhana sekhanaake	sekhani sekhaniike
Gen. Sing.	tar	setar	setir	sekhnar	sehanir
Loc. Sing.	tate	setate	setite	sehanate	sehanite
Nom. Pl.	sej̥ob or seguli or segulo				
Obj. Pl.	sej̥ob or seguli or segulo sej̥obke or segulike or seguloke				
Gen. Pl.	sej̥ber or segulir or segulor				
Loc. Pl.	sej̥be or segulite or segulote				

(ii) *Relative, Interrogative and Indefinite Pronouns.*

There are two forms of the relative pronoun as applied to persons, the common *je* and the honorific *jini*.

The neuter relative pronoun is *ja*.

The personal interrogative pronoun is *ke*, and the corresponding neuter is *ki*. There is no special honorific form of the interrogative pronoun in the nominative, but honorific forms of the oblique cases are sometimes used.

The indefinite pronoun for persons is *keu*, and for things *kicu*.

The following table shows the declension of *je*, *jini*, *ke*, *ke (h)*, *keu*.

<i>Nom. Sing.</i>	<i>je</i>	<i>jini</i>	<i>ke</i>	<i>ke (h)</i>	<i>keu</i>
<i>Obj. Sing.</i>	<i>jake</i>	<i>jäke</i>	<i>kake</i>	<i>käke</i>	<i>kauke</i>
<i>Gen. Sing.</i>	<i>jar</i>	<i>jär</i>	<i>kar</i>	<i>kär</i>	<i>karo</i>
<i>Nom. Pl.</i>	<i>jara</i>	<i>jära</i>	<i>kara</i>	<i>kära</i>	<i>karao</i>
<i>Obj. and Gen. Pl.</i>	<i>jader</i>	<i>jäder</i>	<i>kader</i>	<i>käder</i>	<i>kadero</i>

The declension of *ja*, *ki* and *kicu* is shown in the following table.

<i>Nom. Sing.</i>	<i>ja</i>	<i>ki</i>	<i>kicu</i>
<i>Obj. Sing.</i>	<i>ja, jake</i>	<i>ki, kake</i>	<i>kicu, kicuke</i>
<i>Gen. Sing.</i>	<i>jar</i>	<i>kiser</i>	<i>kicur</i>
<i>Loc. Sing.</i>	<i>jate</i>	<i>kiše</i>	<i>kicute</i>
<i>Nom. Pl.</i>	<i>jesob jeguli jegulo</i>	<i>kiſob kiguli kigulo</i>	
<i>Obj. Pl.</i>	<i>jesob(ke) jeguli(ke) jegulo(ke)</i>	<i>kiſob(ke) kiguli(ke) kigulo(ke)</i>	
<i>Gen. Pl.</i>	<i>jesober jegulir jegulor</i>	<i>kiſober kigulir kigulor</i>	
<i>Loc. Pl.</i>	<i>jesobe jegulite jegulote</i>	<i>kiſobe kigulite kigulote</i>	

THE CASES AND THEIR USES.

THE NOMINATIVE CASE.

(a) Used as the subject of a finite verb.

tini tomake qakcen.

amar baba kai asben.

He is calling you.

My father is coming to-morrow.

(b) Used as the subject of a verbal noun.

amar taka na thakae ami

sekhane jete parbona.

I shan't be able to go there for lack of money.

tini amake taka na daōate amar

khub koſto holo.

I was put to great inconvenience through his not paying me the money.

(c) Nominative absolute qualified by a present participle.

din thakte kajta sere ḡeli.

Let us finish off the work while the daylight lasts.

ami e kotha bolte na boltei se
cole gælo.

The words were scarcely out of my mouth when he went away.

(d) Nominative absolute qualified by a conditional participle.

tumi na ele bōgo ɔjubidhe hobe.

It'll be very awkward, if you don't come.

(e) Nominative absolute qualified by a past participle passive.

tumi chara apnar bolte amar
keu nel.

I have no one but you (*lit.* you excepted) to call my own.

THE OBJECTIVE CASE.

(i) *The Insertion or Omission of the Objective Inflection.*

The general rule is that the objective inflection is attached to nouns and pronouns denoting persons, but not to those denoting inanimate objects, or abstract ideas, and only optionally to those denoting any of the lower animals.

tini amar bhaike qaklen.

He called my brother.

je tar meeke e kotha bolece.

He has told his daughter this.

ami je bōi kineci.

I have bought that book.

ami bōiguli ekhuni cāi.

I want the books at once.

je gae tel maklo.

He smeared oil on his body.

bag dekle palie jeo.

Run away if you see a tiger.

amar kukurke dekheco?

Have you seen my dog?

To this general rule there are the following exceptions:—

- a) When a verb has both a direct and an indirect object the indirect object takes the inflection, and the direct object is uninflected.

je tar bhaike ek̄i kukur dilo.
amar kukurke maj̄o diona.
tāra cheleke e kotha bolecen.
debtara rajake chele denri.

He gave his brother a dog.
Don't give my dog any meat.
They have told the boy this.
The gods had not given the king
a son.

- b) When a verb has both an object and a complement, the object takes the objective inflection, but the complement remains uninflected. There are two cases of this:—

- (1) With verbs denoting the making or conversion of one thing into another.

tara je lokre boka banalo.
ɔjus̄thoke j̄ustho k̄ora
daktarer kaj̄.

They made a fool of that person.
Making a sick man well is a
doctor's job.

- (2) With verbs of calling, naming, considering, etc.

kolkatake noḡor bole.
e noḡorke kolkata bole.
eke ki bole?
bōi kake bole?

take bōgo lok bole mone
hocie.

Calcutta is called a city.
This city is called Calcutta.
What is this called?
What is a book? (*Lit.* What is it
that people call a book?)
He seems to be an important
person.

- c) When there is an indefinite reference to *any* member of a class, the noun is generally left without the objective inflection, but when a particular member or members of the class are indicated, the inflection is used generally in the case of human beings, frequently in the case of the lower animals, and sometimes even in the case of inanimate objects.

je daktar ante gæce.
je daktarke ante gæce.
tini dɔ̄j̄on bram̄hon khāoalen.
tini ei dɔ̄j̄on bram̄honke
khāoalen.
ami e cheleke pōḡai.
ami e cheleder pōḡai.
je chele pōḡie khāe.

He has gone for a doctor.
He has gone for *the* doctor.
He fed ten Brahmans.
He fed these ten Brahmans.

I teach this boy.
I teach these boys.
He earns his living by teaching
boys.

ami bōi pāini.
boītake tebiler opor dāo.
kukur mara ucit nōc.
se kukurke malio.

I didn't get a book.
Put the book on the table.
One oughtn't to beat a dog.
He beat the dog.

(ii) THE USES OF THE OBJECTIVE CASE.

- (a) To express the direct object (accusative).

ami e kōtha suneci.
se cheleke qaklo.

I have heard this.
He called the boy.

- (b) To express the indirect object (dative).

se chelelike dite cāēna, kintu
amake debe.

He doesn't want to give it to the
boy, but he'll give it to me.

- (c) As an objective of reference in the sense of *with regard to, for, in relation to*.

amake¹ jete hōbe.
hinduder¹ bidhoba bie kote nēi.

take² na gele nōc.
amake ki tomor mone pōgena?³
tomake amar mone hōbe³ keno?
tumi ki amake sōron rakho?
take amader dōrkar ace.
take¹ bōgo legece.
take bhōc ki?
e kaj tomake sajena.

It will be necessary for me to go.
It is not permissible for Hindus
to marry widows.

It won't do for him not to go.
Don't you remember me?

Why should I think of you?
Do you remember me?

We have need of him.

He's been badly hurt.

Why be afraid of him?

This action is not becoming for
you.

What do you think of him?

I don't care for him.

You're wanted.

- (d) To express time at or during which something takes place.

ami tin din ekhane aci.
ayke (or ay) ekhane thakbo.
kalkei e kaj kora hōechilo.
ami robiar phire asbo.

I've been here three days.
I'm going to stay here to-day.
It was yesterday this was done.
I'm coming back on Sunday.

¹ The genitive might be used here instead of the objective.

² Either the genitive or the nominative might be used here instead of the objective.

³ The verb must be regarded as impersonal, having for its subject *it* understood.

(e) To express place at or to which.

ami *bari* *jacii*.

I'm going home.

tara kolkata *gælo*.

They've gone to Calcutta.

je bari nei.

He isn't at home.

(f) There are a few cases in which what appears to be a Bengali objective is probably really an imitation of Hindi genitive in -ka (-ki, -ke). Compare the genuine Bengali idiom with the genitive, *bhetor bhere*, *a duffer of a duffer*, i.e. *a downright duffer*.

gramke gram nojto holo.

Whole villages were destroyed.
The whole piece (of cloth) is intact.

thanke than bojæ ace.

He has remained a downright child.

je chögake chöga roilo.

He's just as he always was.

je jæmonke temni ace.

(g) The use of the objective with an impersonal form of *dækhano*, *to show*, in the sense of *seeming* calls for special notice. There are three uses of *dækhano* in this sense.

(1) *täke* *ɔjusTho* *dækhacie*.

He looks ill.

Here the subject of *dækhacie* is *it* understood; *täke* is the direct object and *ɔjusTho* is the complement, and the meaning is, *It* (i.e. *the set of circumstances*) *shows him (as) ill*.

(2) *tini* *ɔjusTho* *dækhacie*.

He looks ill.

Here as in (1), *dækhacie* is impersonal, but the object is the substantive clause *tini* *ɔjusTho*, *He is ill*. The meaning is, *It shows he is ill*.

(3) *tini* *ɔjusTho* *dækhaciEn*.

He looks ill.

This is a form of expression sometimes found in modern colloquial Bengali, but it should be avoided. It is an instance of false analogy, or mistaken popular grammar. It is really an imitation of English, and not good Bengali.

THE USES OF THE LOCATIVE CASE.

(a) To denote place at which.

je nisœ barite thakbe.

He'll certainly be at home.

æk pa jole æk pa sthole (pr.)

One foot in the water and one foot on land (i.e. in a state of indecision).

- (s) To denote the circumstances or manner in which something happens.
- | | |
|---|--|
| du arke tin.
jolo anaē arke taka (three).
arke hata tali bajena (fr.) | country.
Two at, I one make three.
Sister, Anna make one rupee.
One can't clap with one hand. |
|---|--|
- tate se cole galo.
se khali pae khali mathaē rasta
die jacilo.
ami se kotha kon mukhe bolbo?
- | |
|--|
| At that he went away.
He was going along the road
bare-foot and bare-headed.
How am I to (bring myself to)
say that? |
|--|

- (h) To denote reciprocity, mutual action, comparison, exchange, etc.

mae jhie e nie onek kothabarta holo.

sape neule kamrakamri hocce.

tar kothae o tar kaje dher tofhat.

se e kolome o kolome bodo korece.

du bondhute jhoga bedhe gaelo.

rajae projae bhalo bhab chilo.

A long conversation took place about this between the mother and her daughter.

The snake and mongoose are snapping at one another.

There's a big difference between what he says and what he does.

He has exchanged this pen for that.

A quarrel arose between the two friends.

There was good feeling between the king and his subjects.

- (i) With nouns and adjectives denoting fitness, attitude, opposition, power, disposition, etc., to express relation towards something.

tate amar apoti nei.

tate se raji holo.

tar lekha porae onurag ace.

tar dhorme srodiha nei.

eskoler bhogobane prem thaka ucit.

I've no objection to that.

He agreed to it.

He's fond of study.

He has no respect for religion.

Everyone ought to have love towards God.

- (j) With adjectives to denote connection with something.

cheleji lekhaporaee toto bhalo noe, kintu satare khub mojbut.

The boy isn't much good at his studies, but he's very smart at swimming.

- (k) After bina (*without*), one of the very few true prepositions in Bengali, and with other words denoting deprivation.

se bina onumotite cole gaelo.

ami tate boncito hoeeci.

He went away without permission.

I've been deprived of it.

- (l) Sometimes the locative is used in place of the nominative. This is a survival of an old instrumental use. This use is often found in cases where, apart from the termination, there might perhaps be some uncertainty as to which noun was the subject and which the object of the verb, and also in cases where a noun or an adjective

denoting a whole class of animate beings is the subject of the sentence.

jhōre ḡnek kheti korece.

mace maci khāē.

mosto bōrō aēk mace aŋtī gile
Φelechilo.

loke bōle.

oneke ſe kōtha biſeſ korena.

tara ſokole cole gæce.

tara tñjone eſece.

amra dujonei jaſo.

bōrō loke kōtha kōē, ſōbe bōle
jōē jōē (pr.).

balokei cād dhotre jāē.

baghe gorute eki ghate jōl
khāē (pr.).

bipodkale chagoleo cat mare (pr.).

The storm has done a lot of
damage.

Fish eat flies.

A great big fish swallowed the
ring.

People say.

Many people don't believe that.
All of them have gone away.

The three of them have come.

We'll both go.

Big men have only to speak and
everybody says "Bravo."

It's only children who try to
grasp the moon.

Tigers and oxen drink at the
same ghat.

Even goats kick one, when one
is in difficulties.

(m) The locative is sometimes used where English would use *from*.

ami tar nijer mukhe e kōtha
ſuneci.

I heard this from his own lips
(lit. mouth).

THE USES OF THE GENITIVE CASE.

(a) Genitive of possession.

e baŋi kar, tomor na tar?

Whose house is this? Yours or
his?

amar meer chele amar nati hōē.

My daughter's son is my grand-
son.

(b) Subjective genitive.

amar lekha aēkihana ciſhi.

A letter written by me.

hater lekha kagoj.

A hand-written document.

amar jaaoa hōbena.

There will be no going for me.

amar erokom bod hocena.

It doesn't seem so to me.

tar yete hōbe.

He'll have to go.

tomar ekhane thakte nei.

You mustn't stay here.

ta ki amader kōtre ace?

Are we allowed to do that?

amar¹ na gele nōē.

It won't do for me not to go.

¹ The nominative (ami) might be used here instead of the genitive.

(c) Objective genitive.

e jɔ̄ngole bhari bagher bhōē ace.

There is a great risk of tigers in this jungle.

amar khōj korona.

Don't look for me.

e bæboharer khōma kote parina.

I can't forgive this behaviour.

tini amader jabar onumoti dilen.

He gave us permission to go.

tar utiore ami ki boli?

What am I to say in answer to it?

e cīthir j̄bab s̄iḡir pathaben.

Answer this letter soon.

(d) Genitive of material.

kaṭher ṭebil.

A wooden table.

sonar antī.

A gold ring.

(e) Genitive of purpose.

dudher baṭi.

A milk cup.

kagojer kol.

A paper mill.

j̄oler kolsi.

A water pot.

khabar j̄ol.

Drinking water.

ja hōbar tai hōbe.

What is to be will be.

amar ḡnek k̄otha bolbar ace.

I have a lot to say.

(f) Genitive of reference. In this use some noun qualified by the genitive may generally be regarded as elided.

tomar ekhane ar posabena.

We can't have you staying here any longer.

tate amar kulabena.

That won't be enough for me.

amar bes̄ colcie.

I'm getting on splendidly.

tar biṣej baṛlo.

He felt it very much.

tar bhari legece.

He was very much affected.

e t̄orkari amar bhalo lagcena.

I don't like this curry.

(g) Genitive of measurement.

e klaſer chele mee pāc sat
b̄ocorer hōbe.

The children in this class will be from five to seven years old.

aj̄i b̄ocorer b̄uṛo.

An old man of eighty.

du ṭakar j̄agi.

A two rupee sari.

e prāe car fo b̄ocorer k̄otha.

This is something that happened about four hundred years ago.

(h) Often used where English uses *in*.

e iškuler pɔ̄gabar niom bɔ̄go
bhalo.

gris̄okaler tufan.

rastar bhikarikeo e rɔ̄kom kɔ̄tha
boltumna.

je ſhorer ɔ̄nek ghɔ̄r tufan
pojto hooece.

e baſir ſokoler ɔ̄fuk korece.

The methods of instruction in
this school are very good.

A storm in the hot weather.

I wouldn't have spoken in this
way even to a beggar in the
street.

A lot of houses in that town
have been destroyed by a
storm.

Everybody in this house is ill.

(i) Most postpositions govern a preceding genitive. For examples see page 134.

(j) Miscellaneous idiomatic uses.

corer cor.

bheger bhege.

ekhane ɔ̄nek loker kɔ̄bor dāo
hooece.

An out-and-out thief.

A down-right duffer.

Many people have been buried
here.

THE INSTRUMENTAL CASE.

There is, strictly speaking, no instrumental case in Bengali, unless we call the locative in certain of its uses an instrumental (see page 128 (f)). The idea of the instrumental case (*by, by means of, through*) may be expressed by postpositions placed after the noun or pronoun. The postpositions most used for this purpose are *dara* and *die*.

(a) *dara* governs either the genitive or the uninflected form.

taha (or *tahar*) *dara e kaʃ*
kɔ̄khono hɔ̄bena.

This work will never be done
by him.

(b) *die* is really the past participle active of *dāo* and retains sufficient of its verbal force to govern an objective. See also page 136 (d).

amake *die e kaʃ hɔ̄bena*.
amra kake *die kɔ̄rabō?*

This work won't be done by me.
By whom shall we get it done?

THE ABLATIVE CASE.

There is, strictly speaking, no ablative case in Bengali. The idea of the ablative is expressed by means of one of the postpositions theke, kace, or by kac theke, kacer theke.

je ghorer (*or* ghore, *or* ghor)
theke berulo.

He came out of the house.

tumi kotha theke ele?
ami tar kac theke cithi eneci.
tara apnar kace ijreji sikhchil.
tumi kar kace e kotha suneco?

Where have you come from?
I've brought a letter from him.
They learnt English from you.
From whom have you heard
this?

THE PLURAL.

The plural is not always expressed by means of the inflections and suffixes mentioned on pages 119, 120, but is sometimes left to be inferred from the construction of the sentence, or from the context and the circumstances.

- (a) When a whole class of things is referred to, the plural inflection is often omitted. If the plural inflection is used, it generally means that some particular members of the class are referred to, and that in translating into English the definite article should be used.

je bōi bece khāe.

He earns his living by selling books.

tumi ki bōiguli niejeco?
dhopa kapor kace.
kaman manus marbar kol.

Have you brought the books?
A washerman washes clothes.
A cannon is a machine for killing people.

- (b) In a sentence which has a plural subject and a noun-complement, the complement is not put into the plural form to agree in number with the subject.

tara j̄okole banjali.
banjalira bhat khee thake.
tomra kar chele?

They are all Bengalis.
Bengalis eat rice.
Whose sons are you?

- (c) The plural idea is often conveyed by means of an "echo word."

cakor bakor chara ar keu barj
chilona.

There was nobody in the house
but the servants.

kapor copor e bakje rekhe dāo.
tar chele pele nēi.

Put the clothes in this box.
He has no children.

- (d) After a numeral or some other adjective implying a number more than one the noun is not inflected for the plural.

ɔnek lok sekhane jomechilo.
e klase solo chele ace.

Many people had gathered there.
There are sixteen boys in this class.

ami tin taka baro ana tin
pɔ̄esa die kineci.
turni ekhane ko din thakbe?
esɔ̄b boi kar?

I bought it for three rupees twelve annas three pice.
How long (*lit.* how many days) are you going to stay here?
Whose are all these books?

- (e) Reduplication may give a plural idea.

bɔ̄go bɔ̄go banorer bɔ̄go bɔ̄go
pet (pr.)
sekhane sundor sundor gac
dækha jaē.
ke ke eſece?
kara eſece?
keu keu tai kore thake.

Big monkies have big bellies.
Beautiful trees are to be seen there.
Who have come?
Who have come?
That's what some people do.

POSTPOSITIONS.

- (a) The following postpositions govern a preceding genitive:—

age, before (of time). bhetore, inside, in, into.

baire, outside, out of. birud:he, against.

bis̄e, about, concerning, with regard to.

dike, towards, to, in the direction of.

dorun, } on account of, because of, for.
jonie,

kace, near, near by, by, to, from.

majhe, } in, inside, into, within, in the midst of.
majkhane,

modi:he,

moton, like.

nice, under, underneath, beneath.

opor, } over, on top of, on, on to.
opore,

pecone, behind, after (of place).

pɔ̄r, } after (of time).
pore,

jamne, in front of, before (of place). ŋɔ̄nge, with.

bis̄e, dike and jonie can be used with a preceding demonstrative, relative, or interrogative adjective.

se chôfar age asbena.
tara ghôrer bâre dârje chilo.

se ghôrer bâire jaeni.
bôiguli bakser bhetore ace.
ghôrer bhetore eso.
tar birud:he kicu bolte caina.

tumi e jhôgrar bisjê ki janô?

se bisjê kicu janina.

se amar dike dourge elo.
kon dike jacio?
se kiser dorun (kijonie) jete cae?
tomar jone e boi eneci.
sejonzei ejeci.
amader ghôrer kace ekji dokan
ace.
amar kace bosun.
tumi kar kace e kôtha sunle?
se cheleder majkhane bojchilo.

se ghôrer modike dhuklo.
tomar moton loker dôrkár.
kukurja tebiler nice sue chilo.
se chader opore sue thake.
tara amader pecone pecone
dourte laglo.
tar por ki holo?
päctar pore ele ki hobe?

tar jamne e kôtha bolte amar
lojia kocie.
tar jonge amar onek kôthabarta
holo.

He won't come before six.
They were standing outside the
house.

He didn't go out of the room.
The books are inside the box.
Come into the house.
I don't want to say anything
against him.

What do you know about this
quarrel?
I don't know anything about
that.

He ran towards me.
Which way are you going?
What does he want to go for?
I've brought this book for you.
That's what I've come for.
There's a shop near our house.

Sit by me.
From whom did you hear that?
He sat down in the midst of the
boys.

He came (went) into the house.
It needs a man like you.
The dog was lying under the table.
He sleeps on the roof.
They began running after us.

What happened after that?
What's the good of coming after
five?

I'm ashamed to say this in front
of him.
I had a long talk with him.

- (b) The following postpositions govern a preceding noun or pronoun in the uninflected form.

ontor, *after an interval of*.
dhore, *during, for*.
höe, *by way of, by, via*.

nie, *about*.
pojonto, *up to, until, till*.
sotzeo, *in spite of*.

pojonto can be used with a preceding demonstrative, relative or interrogative adjective.

se du din eñter eñc thake.
tin din dhore bristi pagore.
amra qhaka hōe kolkata jabo.

e nie bhari golmal habo.

sombor pojonto thakte parbona.
tobe kon pojonto thakte parbon?
ta sotico se asto raji holona.

He comes every other day.
It's been raining for three days.
We're going to Calcutta via
Dacca.

There will be a great fire about
this.

I can't stay till Monday.
Well, till when can you stay?
In spite of that he refused to
come.

- (c) *chaga*, *except*, *but* governs a preceding demonstrative; *thake*, *fin.*,
governs a preceding locative, genitive or uninflected form; *dara*
governs a preceding uninflected form or relative, but with plural
personal nouns and pronouns, only the genitive is used.

tini chaga ar kreu clona.

se ghor }
se ghore } theke bhalo.
se ghore }
tar dara e kay hobena.
e lok dara kicu lekha hōeni.

e eighi tader dara lekha hōeni.

e kay ama dara hōeni.

No one has come except him.

He came out of the house.

This work wasn't done by him.
Nothing has been written by
this person.

This letter wasn't written by
them.

This work wasn't done by me.

- (d) *die*, *by*, *by means of*, *along*, governs a preceding objective, and when
the noun or pronoun it governs refers to a particular person the
objective inflection -ke is added.

take die kay korabo.
cakorke die khobor paghie dobo.
cakor die khobor paghie dobo.
se e rasta die jacilo.

I'll get the work done by him.
I'll send word by the servant.
I'll send word by a servant.
He was going along this road.

- (e) Double postpositions are not uncommon. But this is generally a
case in which the first postposition has really reverted to its original
function as a noun.

amra baganer modho die ejeci.

ami tar kac theke peeci.

We have come through the
garden.

I have got it from him.

THE CONJUGATION OF THE VERB.

The following table shows the inflectional endings of all finite verbal forms.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Frequentative.</i>	<i>Imperative.</i>
<i>Present.</i>					
I.	-i	-ci ³	-eci ³	-e thaki	-i
2c.	-o	-co	-eco	-e thako	-o
2i.	-iʃ, -ʃ ¹	-ciʃ	-eciʃ	-e thakisʃ	- ²
3c.	-e	-ce	-ece	-e thake	-uk, -k ¹
2 and 3h.	-en, -n ¹	-cen	-ecen	-e thaken	-un, -n ¹
<i>Past.</i>					
I.	-lum	-cillum ³	-echilum ³	-tum	
2c.	-le	-cile	-echile	-te	
2i.	-li	-cili	-echili	-tisʃ	
3c.	-lo	-cilo	-echilo	-to	
2 and 3h.	-len	-cilen	-echilen	-ten	
<i>Future.</i>					
I.	-bo	-te thakbo	-e thakbo		
2c.	-be	-te thakbe	-e thakbe		-o
2i.	-bi	-te thakbi	-e thakbi		-iʃ, -ʃ ¹
3c.	-be	-te thakbe	-e thakbe		
2 and 3h.	-ben	-te thakben	-e thakben		-ben

The following table shows the inflectional endings of all infinite verbal forms.

<i>Infinitive</i>	-te
<i>Verbal noun</i>	-a, -ba, -no
<i>Pres. ptcp. act.</i>	-te
<i>Past ptcp. act.</i>	-e
<i>Past ptcp. pass.</i>	-a, -no
<i>Conditional ptcp.</i>	-le

¹ The endings -iʃ, -en, -uk, -un lose their vowel when they are attached to a stem ending in a vowel.

² In the 2i. imperative present the stem is used alone without the addition of any inflection.

³ The c in these endings is written in Bengali characters as ch, and is so pronounced in careful formal speech, but in colloquial Bengali the aspiration is seldom marked, except in the past perfect, and not always even there.

Bengali verbs fall into two main classes, simple and causative. Verbs of both classes are usually cited in dictionaries and grammars in the form of the verbal noun, which in simple verbs ends in -a, and in causative verbs ends in -no.

There are a few verbs which are causative in meaning, but simple in form, e.g. *paga*, *to cause to fall*, the causative of *p̄ga*, *to fall*. For conjugational purposes such verbs are to be treated as simple verbs. There are also a few verbs which are simple in meaning, but causative in form, e.g. *dāgano*, *to stand up*. These for conjugational purposes are to be treated as causative verbs.

SIMPLE VERBS.

Simple verbs have a verbal noun ending in -a. If the stem of the verb ends in -o or -a, an o is inserted between it and the -a of the verbal noun. The stem of a simple verb may therefore be ascertained by cutting off the termination -a or -oa from the verbal noun. Thus the stem of *ana* is *an-* and of *hooa*, *ho-*, and of *soa*, *so-*.

Besides the primary stem thus ascertained most verbs have a secondary stem differing from the primary by a modification of the vowel of the stem. This secondary stem is used in place of the primary in certain parts of the verb.

Vowel Changes in Stems of Simple Verbs.

- (a) Verbs whose primary stem ends in a simple consonant preceded by a change the a to e to form their secondary stem. The forms which use this secondary stem are the following:—

Past participle active, e.g. *ana*, *ene*.

Present perfect (all persons), e.g. *eneci*, *eneco*, *enecis*, *enece*, *enecen*.

Past perfect (all persons), e.g. *enechilum*, *enechile*, *enechili*, *enechilo*, *enechilen*.

Future imperative 2c., e.g. *eno*.

- (b) If the primary stem ends in -a the a is changed to e for the secondary stem, and this secondary stem is used not only for the forms mentioned above under (a), but also in the following forms:—

Past simple (all persons), e.g. *khāoa*, *khelum*, etc.

Past frequentative (all persons), e.g. *khetum*, etc.

Conditional participle, e.g. *khele*.

Infinitive and present participle, e.g. *khete*.

- (c) If the primary stem contains one of the vowels o, o, æ, or e these are changed for the secondary stem to o, u, e, and i respectively, and this secondary stem is used in all forms except the following:—

Present simple 2c, 3c, 2 and 3h, e.g. bolo, bôle, bôlen; sono, sone, sonen; dækho, dækhe, dækhen; lekho, lekhe, lekhen.

Present imperative 2c, 2i, e.g. bolo, bol; sono, son; dækho, dæk; lekho, lek.

Verbal noun, e.g. bola, sona, dækha, lekha.

In all other forms these four verbs use the stems bol-, sun-, dekh-, likh-; e.g. boli, suni, dekhi, likhi; bolte, sunte, dekte, likte; boleci, suneci, dekheci, likheci, etc.¹

Consonantal Changes in Simple Verb Stems and Terminations.

- (ii) When a termination beginning with c is added to a stem ending in a vowel or l, n or t the c becomes ci.

khaoa, khaci.	ana, ancii.
bola, bolci.	pôla, pôlcii.

- (b) When a termination beginning with l, c or t is added to a stem ending in r, the r is assimilated to the following l, c or t, which thus becomes li, ci, ti.

mara, maro, macii, matre.

- (c) When the last consonant of a stem is the same as the first consonant of the termination to be added to it, the two coalesce to form a lengthened consonant.

bola, bolum.	mata, matro.
--------------	--------------

- (d) When a termination beginning with c is added to a stem ending in t or th, the t or th is assimilated to the following c, which thus becomes ci.

otha, ucii.	khaṭa, khaci.
-------------	---------------

- (e) When a termination beginning with a consonant is added to a stem ending in r the r tends to lose its tap, and to be pronounced as a retroflex fricative sound like the Irish r.

pôra, pôrcii, pôrlo, porbe.

- (f) When a termination beginning with a consonant is added to a stem ending in an aspirated consonant, the latter drops its aspiration. The same thing happens in the imperative present 2i where the stem is used without any added inflection.

lekha, likbe, likto, liklo, likce, lek.

¹ Some speakers use the primary stem for the verbal noun in -ba; e.g. bôlbar, sonbar, dækbar, lekbar.

The Finite Forms of the Verb ana, to fetch.

Primary stem ana-. Secondary stem en-.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Frequentative.</i>	<i>Imperative.</i>
<i>Present.</i>					
I.	ani	anci	eneci	ene thaki	ani
2c.	ano	anc:o	eneco	ene thako	ano
2i.	anif	ancif	enecif	ene thakif	an
3c.	ane	anc:e	enece	ene thake	anuk
2 and 3h.	anen	ancien	enecen	ene thaken	anun
<i>Past.</i>					
I.	anlum	ancilum	enechilum	antum	
2c.	anle	anc:ile	enechile	ante	
2i.	anli	anc:ili	enechili	antif	
3c.	anlo	ancilo	enechilo	anto	
2 and 3h.	anlen	ancilen	enechilen	anten	
<i>Future.</i>					
I.	anbo	ante thakbo	ene thakbo		
2c.	anbe	ante thakbe	ene thakbe		eno
2i.	anbi	ante thakbi	ene thakbi		anif
3c.	anbe	ante thakbe	ene thakbe		
2 and 3h.	anben	ante thakben	ene thakben		anben

The Infinitive Forms of the Verb ana, to fetch.

Infinitive, ante.

Verbal noun, ana, anba.

Present participle active, ante.

Past participle active, ene.

Past participle passive, ana.

Conditional participle, anle.

The following points should be noted:—

- (a) The future imperfect is formed by adding the future of thaka to the present participle active.
- (b) The present perfect is formed by adding -ci, -co, -cif, -ce, -cen to the past participle active.

- (c) The past perfect is formed by adding -chilum, -chile, -chili, -chilo, -chilen to the past participle active.
- (d) The future perfect is formed by adding the future of thaka to the past participle active.
- (e) The present frequentative is formed by adding the present simple of thaka to the past participle active.

The Irregular Verb dāo, to give.

Stems di-, da-, dæ-, de-.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Frequentative.</i>	<i>Imperative.</i>
<i>Present.</i>					
I.	dii	dic:i	dieci	die thaki	dii
2c.	dāo	dic:o	dieco	die thako	dāo
2i.	dij	dic:i:j	dieci:j	die thaki:j	de
3c.	dæe	dic:e	diece	die thake	dik
2 and 3h.	den	dic:en	diecen	die thaken	din
<i>Past.</i>					
I.	dilum	dic:ilum	diechilum	ditum	
2c.	dile	dic:ile	diechile	dite	
2i.	dili	dic:ili	diechili	diti:j	
3c.	dilo	dic:ilo	diechilo	dito	
2 and 3h.	dilen	dic:ilen	diechilen	diten	
<i>Future.</i>					
I.	dobo	dite thakbo	die thakbo		
2c.	debe	dite thakbe	die thakbe		dio
2i.	dibi	dite thakbi	die thakbi		dij
3c.	debe	dite thakbe	die thakbe		
2 and 3h.	deben	dite thakben	die thakben		deben

Infinitive and present participle active, dite.

Verbal noun, dāo, deba.

Past participle active, die.

Past participle passive, dāo.

Conditional participle, dile.

The verb nāo, to take, is conjugated exactly like dāo.

The Irregular Verb hōoa, to become.

This verb has the following irregular forms:—

Present simple zi, hōf.

Future simple, hōbo, etc.

Present perfect, hōeeci, etc.

Past perfect, hōechilum, etc.

Past participle active, hōee.

Future imperative 2c, hōeo; zi, hōf; zh, hōben.

The verb *ʃōoa*, *to bear*, the verb *rōoa*, *to remain*, and the verb *kōoa*, *to say*, are conjugated like *hōoa*. The verb *nōoa* (negative copula) forms its present simple like *hōoa*, and has for its conditional participle *nōie*; these are the only parts of the verb *nōoa* that are used.

The Irregular Verb jāoa, to go.

This verb has the following irregular forms:—

Past simple, gelum, gele, geli, gælo, gælen.

Present perfect, geci, gæco, gecis, gæce, gæcen; or gieci, gieco, giecis, giece, giecen.

Past perfect, gechilum (*or* giechilum), etc.

Past participle active, gie.

The Irregular Verb aʃa, to come.

This verb has the following irregular forms:—

Past simple, elum, etc., as an optional alternative to aʃlum, etc.

Conditional participle, ele, as an optional alternative to aʃle.

Present imperative 2c, eʃo, zi, aʃe.

The Irregular and Defective Verb aca, to exist, be present.

This verb is regular in the present simple. In the past simple it has the forms chilum, chile, chili, chilo, and chilen. It has no other forms or tenses except the present and past simple. When other forms are required they are borrowed from thaka.

The Irregular Verbs gāoa, to sing, and soa, to lie down.

gāoa usually has for its past simple gāilum, etc., probably to distinguish it from gelum, *I went*.

soa has for its future simple sobo, etc.

The Irregular Verb bōsa, to sit down.

bōsa has only the one stem bōf- which is used for all forms. Some

speakers, however, use *bɔʃ-* for the primary stem, and *bɔʃ-* for the secondary stem, just like *bɔl-* and *bɔl-* for *bola*.

CAUSATIVE VERBS.

The verbal noun of causative verbs is formed by adding *-no* to the verbal noun of the corresponding simple verb. The *stem* of the causative verb is identical with the *verbal noun* of the simple verb.

kora, *to do*, has the stem *kor-*.

koranø, *to cause to do*, has the stem *kora-*.

dækhano, *to cause to see, show*, has the stem *dækha*.

The terminations shown on page 137 are added to the stem of a causative verb with only the following modifications:—

- (a) In a termination beginning with *c* the *c* becomes *c:* when it is added to a causative stem.

køracci, *I am causing to do*.

- (b) The terminations *-is*, *-en*, *-un*, *-uk* become *-s*, *-n*, *-k* when added to a causative stem.

tui dækhas, *you (i) show*.

tini dækhan, *he (h) shows*.

amake dækhan, *show (h) me*.

ſe dækhak, *let him show*.

- (c) In the past participle active, the present perfect (all persons), the past perfect (all persons) and the future imperative *zc* the following changes take place.

(i) The final *a* of the stem is changed to *i*.

(ii) An *ɔ*, *o*, *e*, or *æ* in the last syllable but one of the stem is changed to *o*, *u*, *i*, or *e* respectively.

(iii) If there is an inserted *o* before the final *a* of the stem this *o* is dropped.

	<i>Verbal noun.</i>	<i>Past ptcp.</i>	<i>Pres. perf.</i>	<i>Past perf.</i>	<i>Fut. imper. zc.</i>
To cause to do.	<i>koranø</i>	<i>korie</i>	<i>korieci</i>	<i>koriechilum</i>	<i>korio</i>
To cause to hear.	<i>jonano</i>	<i>junie</i>	<i>junieci</i>	<i>juniechilum</i>	<i>junio</i>
To cause to write.	<i>lekhano</i>	<i>likhie</i>	<i>likhieci</i>	<i>likhiechilum</i>	<i>likhio</i>
To cause to see, show.	<i>dækhano</i>	<i>dekhie</i>	<i>dekhieci</i>	<i>dækhiechilum</i>	<i>dekhio</i>
To cause to eat, feed.	<i>khaoano</i>	<i>khæie</i>	<i>khæieci</i>	<i>khætechilum</i>	<i>khæio</i>

The Finite Forms of the Causative Verb kôrano, to cause to do.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Frequentative.</i>	<i>Imperative</i>
<i>Present.</i>					
1.	kôrâi	kôrac:i	korieci	korie thaki	kôrâi
2c.	kôrâo	kôrac:o	korieco	korie thako	kôrâo
2i.	kôraj	kôrac:iʃ	korieciʃ	korie thakis	kora
3c.	kôrâe	kôrac:e	koriece	korie thake	kôrak
2 and 3h.	kôran	kôrac:en	koriecen	korie thaken	koran
<i>Past.</i>					
1.	kôralum	kôrac:iłum	koriechilum	kôratum	
2c.	kôrale	kôrac:iłe	koriechile	kôrate	
2i.	kôrali	kôrac:iłi	koriechili	kôratis	
3c.	kôralo	kôrac:iło	koriechilo	kôrato	
2 and 3h.	kôralen	kôrac:iłen	koriechilen	kôraten	
<i>Future.</i>					
1.	kôrabo	korate thakbo	korie thakbo		korio
2c.	kôrabe	korate thakbe	korie thakbe		
2i.	kôrabi	korate thakbi	korie thakbi		kôraʃ
3c.	kôrabe	korate thakbe	korie thakbe		
2 and 3h.	kôraben	korate thakben	korie thakben		kôraben

The infinite forms of the causative verb kôrano, to cause to do.

Infinitive, korate.

Verbal noun, kôrano, kôraba.

Present participle active, korate.

Past participle active, korie.

Past participle passive, kôrano.

Conditional participle, kôrale.

THE USES OF THE FINITE TENSES OF THE VERB.

(i) PRESENT SIMPLE.

- (a) To make a statement about the present without calling attention to the incompleteness or continuity of the action, and at the same time without denying it.

ami take dekte pâi.¹

I can see him. I see him.

se barla Jane.

He knows Bengali.

¹ If pac:i were substituted for pâi it would be definitely asserted that the thing was going on at the time of speaking.

- (b) To express natural or habitual action or general truths without calling specific attention to their customariness or frequency of occurrence.

bɔrsakale briṣṭi hōe.

je joto pāe tōto cāe.

je mithe kotha bōle.

chele pele miṭhai bhalo base.

chagole ki na khāe, pagole ki na
kāe? (pr.)

It rains in the rainy season.
The more he gets, the more he wants.

He tells lies.

Children are fond of sweets.

What do goats not eat, what do madmen not say?

- (c) As a historic present in narrative, even when the event referred to is past.

sei bōcorei tar jōnmo hōe.

ami tar coke joler jhaptā dii,
ekṭu gorom dud khāoai, tōbe
je bāce.

It was in that year that he was born.

I dashed some water on his eyes and gave him a little warm milk to drink, and then he recovered.

- (d) To express deliberation or possibility; a kind of subjunctive.

ami ki kori?

kal se ḫaka pabe, ta jani, kintu
a᷍ ki khāe?

apni aſte na dile se aſe ki kore?

apni onumoti dile se aſe.

What am I to do?

He'll get some money to-morrow
I know; but what's he to eat to-day?

How is he to come, if you don't let him?

He may come if you give him permission.

- (e) In quoting authors, just as in English.

kobi kalidās e biſṭe ki bolen,
janen to?

You know what the poet Kālidās says about this, don't you?

- (f) In subordinate clauses expressing purpose, even when the principal verb of the sentence is in the past tense.

pace qakate eſe ḫaka luṭ kore
nāe ejonie tara roj couki
dito.

cheler jaeno ɔjuk na hōe ejonie
ma khub jōtno kote laglo.

amar jate bhalo a᷍kta cakri jote
ejonie tini khub ceſṭa kocren.

They kept watch every day, lest robbers should come and loot the money.

The mother began to take great precautions to prevent her son getting ill.

He is trying hard to see that I get a good situation.

- (g) A present simple followed by *na* signifies a negative present. But with a following *ni* a present simple represents the negative of the past simple, the present perfect or the past perfect.

je elo kintu ar keu aseñi.
amra ejeci kintu tara aseñi.
tara gechilo; tomrao jañoni
kæno?

He came, but no one else did.
We've come but they haven't.
They went. Why didn't you go too?

(ii) PRESENT IMPERFECT.

- (a) To indicate that the action is taking place at the time of speaking, and is not yet completed.

ami ækhon jete parina, ami ciñhi
likci.

I can't go now; I'm writing a letter.

Bengali often emphasises the incompleteness or continuity of an action where English is content with a simple present.

ami bujte pacina tini ki bolcien.

I can't understand what he's saying.

- (b) To denote immediate future action.

sono, ami tomake job bole dici.

Listen and I'll tell you the whole story.

eñona! acia, asci.

Come along! All right, I'm coming.

ami ei jacii.

I'm just going.

boñunxa ami je boñkhana ene
dici.

Do sit down, and I'll fetch that book for you.

- (c) In sentences where English would use the perfect continuous, to express action which has continued for some time and is still continuing.

je ønek din theke bayla porcxe.

He's been studying Bengali for a long time.

aj tin din e kañ kocii.

I've been doing this work for the last three days.

Note especially the use of the present imperfect of *aja* in this sense with a preceding past participle active.

amra coudio purus theke e niom
mene asci.

We've been observing this custom from time immemorial (*lit.* from fourteen generations).

- (d) In a subordinate adverbial clause to describe past action vividly, even though the verb of the principal sentence is in the past tense.

ami bhat khaci æmon somœ se eje porlo.	He turned up while I was having my meal.
---	--

- (e) aſce is used as an adjective in the sense of *next*.

aſce robiar tar ſøjge amar dækha hobe.	I shall meet him next Sunday.
---	-------------------------------

(iii) PRESENT PERFECT.

- (a) To describe a finished action the results of which continue into the present.

apnake tāi bolte ejeci. take cīthikhana dieci, kintu er modihe porece ki na, ami bolte pacina.	That's what I've come to tell you. I've given him the letter, but I can't say whether he has read it or not yet.
---	---

- (b) Often used where English uses the simple past.

borkim babu "debi cōudhurani" likhacen. onek bocor holo iŋrejera e deſ odhikar korece. ami kal ekhane ejeci. kal tar barite agun legece tāi ſe kicu din amader baſi thakbe.	Bañkim Bābu wrote "Debī Chaudhurāṇī." The English took possession of this country many years ago. I came here yesterday. His house caught fire yesterday, so he's going to stay at our house for a few days.
---	---

- (c) Often used where English uses *is* (*am, are*) with an adjective or past participle passive.

dɔrjata bɔndho hōecee. kaj̄ta hōe gæce. macer jholta bes hōecee. e tarkariṭa bɔgo jhal hōecee. tar bhari ɔsuk korece. tate amar dukhi hōecee.	The door is shut. The work is finished. The fish curry is nice. This curry is very hot. He is very ill. I'm sorry about that.
--	--

- (d) Since the present perfect is really made up of a past participle active followed by some person of the present simple of aca, and since the present simple of thaka is always substituted for the present simple of aca after jodi (*if*), je keu (*whoever*) and similar words, the present perfect cannot be used in these cases, but has to be replaced by a

past participle active followed by the present simple of thaka. This form is identical with the present frequentative, but in the cases referred to it is best to regard it not as a present frequentative but as a conditional present perfect.

je jodi kaj̄a sej̄ kore thake, ta
hole bari jete pare.

tara jodi ese thake, ta hole amra
khete bojbo.

je keu ese thake take car taka
dobo.

He can go home if he has finished
the work.

If they've come we'll sit down
to dinner.

I'll give four rupees to anyone
who has come.

- (e) The negative of the present perfect is always expressed by the corresponding form of the present simple followed by ni. A present perfect form can never be followed by na.

tarai e k̄otha bolece, amra to
bolini.

je ki kaj̄ sej̄ korece? na ækhono
sej̄ koren.

apni je cīhi lekheni kæno?

tara to gæce ; tumio jaoni kæno?

It was they who said this. *We*
didn't say it.

Has he finished his work? No,
not yet.

Why haven't you written that
letter?

They've gone. Why haven't you
gone too?

(iv) PRESENT FREQUENTATIVE.

Used to denote action which is at present customary. Bengali tends to mark the customariness of such action by the use of this tense in many places where English uses the present simple, and leaves the customariness of the action to be inferred from the context.

ami roj̄ sekhane gie thaki.

je taī kore thake.

e dejer lokera bhat khee thake.

tumi kæno serokom kore thako?

I go there every day.

That's what he does.

The people of this country eat
rice.

Why do you do that sort of
thing?

(v) PAST SIMPLE.

- (a) In connected narrative to describe a series of actions in past time.

raja cakorke pakhi ante bolken.

cakor anlo. raja pakhike ek̄ti
k̄otha jiges kolren, kintu
pakhi kicui bokona.

The king told the servant to
fetch the bird. The servant
fetched it. The king asked the
bird a question, but the bird
said nothing at all.

- (b) To express action which has just taken place or even (by anticipation) action which is just on the point of taking place.
- | | |
|---|--|
| <p>tumi kot:heke ele?
se eimatro eje porlo.
tāra ei to khete boslen.
ætk:hone bujlum tomor kothar
mane ki.
ami e bōikhana tomake upohar
dilum.
tumi kothāe col:e.
se bakṣo cabi bōndho kore bol:o,
“cabija amari kace rōilo.”</p> | <p>Where have you come from?
He's only just arrived.
They've just sat down to dinner.
At last I see what you mean.</p> |
|---|--|
- (c) With a preceding nai to express a negative supposition or suggestion.
- | | |
|--|---|
| <p>onek dini jokhon jan:i, tōkhon
ar nai gaelen?</p> | <p>Since you haven't been there for
a long time, what if you don't
go at all? (The idea is that it
will not matter if you don't.)</p> |
|--|---|
- | | |
|--|---|
| <p>apni amake je taka deben ta die
bōi kinbo.
bōte? ar ami taka nai
dilum?</p> | <p>I'm going to buy books with the
money you give me.
Indeed? And supposing I
don't give you the money?</p> |
|--|---|
- (d) Sometimes equivalent to the past conditional (-tum, -te, -tiʃ, -to, -ten).
- | | |
|---|--|
| <p>e kaj kotre apnar ekṭu koʃṭo
holeo nindar kotha chilona.</p> | <p>It would have been no disgrace
to you if you had found a little
difficulty in doing this.</p> |
|---|--|
- (e) The negative na can be added to the past simple, but sometimes the present simple with a following ni is used instead.
- | | |
|---|------------------------------|
| <p>ami gelum kintu se jāeni.
ami gelum kintu se gaelona.</p> | <p>I went but he didn't.</p> |
|---|------------------------------|

(vi) PAST IMPERFECT.

To denote past action which was not complete at the time referred to in the context.

ami jokhon bari jacilum tōkhon
tar fōnge dækha holo.
tar fōnge jokhon dækha holo
tōkhon bari jacilum.

<p>I met him as I was going home.</p>

<p>I was going home when I met him.</p>

(vii) PAST PERFECT.

- (a) To express past action that was complete at the time referred to in the context; equivalent to the English past perfect (*had done*).

tar onek bocor age tini bidese
gechilen, kintu je somer
kotha hocie se somœ tini ei
dese chilen.

Many years previously he had
gone abroad, but at the time
of which we are speaking he
was in this country.

- (b) To express past action of which the present significance is not great; equivalent to the English past simple.

ami kal sekhane gechilum.
sekhane gie ki dekhechile?

I went there yesterday.
What did you see when you got
there?
What did he say when he heard
this?

- (c) Sometimes used instead of the past conditional (-tum, -te, etc.).

bapre bap! ekhane thakte hole
gechilum ar ki.

Good gracious! I should simply
have died if I'd had to stay
here.

- (d) na is never used after a past perfect. The negative is expressed by the corresponding person of the present with ni attached.

tinii gechilen, ami jaini.
tara je somœ ejechilo, tomrao
je somœ ajsoni kaeno?

It was he who went, not I.
Why didn't you come at the
same time as they did?

(viii) PAST FREQUENTATIVE.

- (a) To express action which was customary in the past; equivalent to the English *used to*.

tini amader sonjkrito poraten.
aryera sujer puja kotien.

He used to teach us Sanskrit.
The Aryans used to worship the
sun.

- (b) Often used in places where English would use the past imperfect or the simple past.

ami jokhon kaleje portum
tkhon ei basæ thaktum.
tumi ejeco ta ami jantumna.

I lived in these lodgings when I
was studying in the college.
I didn't know you had come.

- (c) Used as a past conditional to express hypothetically a condition or a state of things which was not realised in the past. When so used

it is best to regard the tense not as a past frequentative, but as a past conditional. The past conditional may be used in both clauses of a conditional sentence.

turni jodi sekhane jete, ta hole
amar s̄onge dækha hoto.
bag jodi asto ta hole palie jetum.

If you had gone there you would have met me.

I should have run away if a tiger had come.

(ix) FUTURE SIMPLE.

- (a) To express action that will take place after a lapse of time. Note the different English equivalents as shown below.

kal tar s̄onge amar dækha hōbe.
ami take kicu dobona.
tara æto s̄okale aſte parbena.

I shall meet him to-morrow.
I won't give him anything.
They won't be able to come so early.

ami kal baṭi jabo.
tara pāctar gaſite aſbe.

I'm going home to-morrow.
They're coming by the five o'clock train.

apni kōbe φire aſben?
ami kal ghoṛa kinbo.

When are you coming back?
I'm going to buy a horse to-morrow.

ſeb ſhik thak hōē gele pore tini
amake khobor paṭhie deben.
apnar s̄onge e hōptar modihe ar
dækha hōbena.

He's going to send me word when everything is fixed up.
I shan't be seeing you again this week.

- (b) In subordinate adverbial clauses of time to express action imminent at the time referred to in the context.

ſe baṭir theke berie jabe æmon
ſomjē tar bhāi eſe poṛlo.

His brother arrived as he was on the point of leaving the house.

- (c) Sometimes equivalent to an English conditional.

bag aſle ami palie jabo.
ſejb bojhate ɔnekhon lagbe.
ækhon thak. kal bujhie dobo.

If a tiger came I should run away.
It would take a long time to explain all that. Never mind about it now. I'll explain it to-morrow.

tumi take erokom thaṭ;a korbe
kæno?

Why should you make fun of him like this?

- (d) In the 3h to express a polite request to be complied with in the future. In this use the 3h future simple is a future imperative.

tar s̄onge dækha hole take e
bōikhana deben.

If you see him, give him this book.

- (e) After *jokhon*, *je somœ*, *je din*, and similar words and phrases, when the reference is to the future, Bengali puts the verb in the future simple, and not in the present as in English.

ami jokhon bolbo tkhon jete
parbe.

tumi joto din ekhane thakbe,
amio toto din thakbo.

je jokhon fire asbe tkhoni
khabe.

je je pojonto na asbe je pojonto
apnar ekhane thakte habe.

bristi jatokhon na thambe
tatkhon ekhane bose bôi
porbo.

You may go when I tell you to.

I shall stay here as long as you do.

He'll have dinner directly he gets back.

You must stay here till he comes.

I'm going to sit here and read a book till the rain stops.

- (f) With a following imperative, corresponding to two imperatives in English connected by *and*.

ca khaben, asun.

amar ghore gie ekta bisram
korbe, colo.

Come and have some tea.

Come along to my room and have a little rest.

(x) FUTURE IMPERFECT.

- (a) To express continuity of action in the future.

tini jokhon asben tkhon ami
kaj kote thakbo.

I shall be working when he comes.

- (b) Often the emphasis on the continuity of the action is so strong that one would have to translate into English by *am going to* (or *shall*) *keep on . . . -ing*.

je sunbena, kotha bolte thakbe.

He won't listen, he'll keep on talking.

(xi) FUTURE PERFECT.

- (a) To denote an action which will be complete at a future time referred to in the context.

ami sekhane pôchbar age tini
cole gie thakben.

He'll have gone away before I get there.

- (b) To denote the probability of something having taken place.

tumi e kotha sunte thakbe.

You may have heard this.

tini setokhone niscœ bargi gie
thakben.

You have probably heard this.
He must surely have got home by now.

hoe to gie thakbe.

He may perhaps have gone.

(xii) PRESENT IMPERATIVE.

- (a) To denote a wish or command which is to be complied with at once.
- | | |
|--|---|
| Jono ; ami boli.
cole æ ; amra bari jai.
amake du taka din.
loke bole. ki bole? boluk.

apnar ja bolbar ta ekhuni bolun.

tara age asun, tar pore amra
khete bosbo.
bolo dekhi. | Listen; let me tell you.
Come along; let's go home.
Give me two rupees.
People say. What do they say?
Let them say.
Say what you have to say at
once.
Let them come first, and then
we'll sit down to dinner.
Tell me (<i>lit.</i> Say and let me see.) |
|--|---|
- (b) na added to a present imperative has the force of *Won't you?* or *Do.*
- | | |
|---|--|
| tor boikhana amake dena.
æto tarataji kæno? je age
asukna.
amake bolona. | Give me your book, do.
Why such a hurry? Do wait till
he comes.
Do tell me. |
|---|--|
- (c) na prefixed to a 3rd person present imperative makes it negative.
- | | |
|--------------------------------|----------------------------------|
| æmon na hok!
iñor na korun! | May it not be so!
God forbid! |
|--------------------------------|----------------------------------|
- (d) The negative of the first or third person of the present imperative may be expressed by prefixing jæno na to the corresponding form of the present simple.
- | | |
|---|--|
| æmon kaj ami jæno kôkhono na
kori!

je jæno aj na ase. | May I never do such a thing!

Don't let him come to-day. |
|---|--|
- (e) The idiomatic use of na kæno or na with the present imperative should be noted.
- | | |
|---|--|
| ami ja kori na kæno, kicutei
kicu hœna.

tui jai bol na kæno, ami jabo.
tumi joto cesta koro na kæno,
jite parbena.

apni take joto cithi likhun na
kæno, take kôkhono bojhate
parbenia.

je joto bægo lok hok na, ami tar
kotha manbona. | No matter what I do, nothing is
of any use.
I will go, whatever you say.
You won't be able to win, no
matter how hard you try.
You'll never be able to persuade
him, however many letters
you write to him.
I'm not going to obey him, how-
ever big a man he may be. |
|---|--|

(f) Note also the following:—

tini asun ar nai asun amra to
asbo.
tumi taka dāo ar nai dāo, amar
tate kicu ase jaēna.

Whether he comes or not we're
coming any way.
It makes no difference to me
whether you pay the money
or not.

(xiii) FUTURE IMPERATIVE.

- (a) To denote a wish or command which is to be complied with at some future time.

āj aſle hōbena, kal aſben.

It's no good coming to-day.
Come to-morrow.

tar ſonge dækha hole, take e
kotha bolij.

If you see him, tell him this.

e kaj aekhon na kore pōre koro.

Do this work later, not now.

- (b) na added to a future imperative expresses a prohibition referring either to the present or the future.

take kicu bolbenia.

Don't tell him anything.

oke merona.

Don't hit him.

oto taka die kinij na.

Don't pay all that for it.

THE USES OF THE INFINITE FORMS OF THE VERB.

(i) THE VERBAL NOUN IN -a.

The verbal noun in -a may be used in the nominative, objective genitive or locative case.

(a) *Nominative.*

je kaj kora ucit nōe.
ta kora ſohoj hōbena.
amar ki kora ucit?
tar jaōa holona.
take dækha jaē.
onek kotha bola hōeece.
e rasta die jaōa jaēna.
amader khāoa dāoa tar modhe
hōee jabe.

It is not right to do that.
It won't be easy to do that.
What ought I to do?
He didn't go.
He can be seen.
Many things have been said.
One can't go by this road.
Our dinner will be over by then.

(b) *Objective.*

jene ſune kāuke mere φælakē
nōrohotzæ bōle.
ami ſeta korake bhalo mone
korini.

Deliberately killing any one is
called murder.
I didn't think it well to do that.

(c) *Genitive.*

sekhane jāoar dōrkar nēi.
khāoa dāoar age kajta sere nii.
amar jāoa na jāoari modihe.

There's no need to go there.
Let's finish the work before we have dinner.
I might as well not have gone.

(d) *Locative.*

tumi je kōtha bōlāe ami hōtaſ hōechilum.
e sakṛhi uposthit na thakāe mokōdōmata aſ ſej hote parbena.
tomar e kaj korate ſob mati holo.

I was discouraged by your saying that.
The case can't be concluded today on account of the absence of this witness.
Everything has been spoilt by your doing that.

(ii) THE VERBAL NOUN IN -no.

The verbal noun in -no is used in the nominative, objective and genitive cases, but very seldom indeed in the locative.

(a) *Nominative.*

tomar e kaj kōrano ucit nōe.
sekhane dārano jāena.
amader ar kāuke paṭhano ucit chilo.
oto lokte khāoano jabe ki kore?
e kōl bilat theke anano hōe-chilo.

You oughtn't to have this done.
One can't stand there.
We ought to have sent somebody else.
How are all these people to be fed?
This machine was imported from Europe.

(b) *Objective.*

bideſ theke mal ananoke amdani
bole, bideſe mal paṭhanoke
rōptani bole.

Getting things from abroad is called import; sending things abroad is called export.

(c) *Genitive.*

oder khāoanor bhar ami nite
parbona.

I can't undertake to feed them.

(iii) THE VERBAL NOUN IN -ba.

(a) Used in its uninflected form only to form a compound with matro.

ſe eſe poṛbamatro amra cole
eſeci.

We came away as soon as he arrived.

- (b) Generally used in the genitive in preference to the verbal noun in -a or -no.

tomake e kotha bolbar jone
ejeci.

je cole jabar som̄ei e kotha
bolio.

tar aſbar khub ic̄e chilo.

I came to tell you this.

It was when he was going away
that he said this.

He very much wanted to come.

- (c) The genitive of the verbal noun in -ba is frequently used to denote likelihood, suitability or possibility, etc.

je er̄okom kaſ korbar lok nōe.

amar onek kaſ korbar ace.
tar hrid̄e kicutei tolbar nōe.

amra Sudhu caka ghorabar kuli
hobo.

apnar kace amar je rin ta ſchoye
judbar nōe.

tor ſoyge tar kono motei bie
hobar nōe.

He isn't the man to do this sort
of thing.

I have a lot of work to do.

He isn't the sort of man to be
dismayed by anything.

We are only to be the coolies
to make the wheels go round.

The debt I owe you is not one
that can be easily paid.

It's quite out of the question for
her to be married to you.

(iv) SUBJECT OF THE VERBAL NOUN.

- (a) Sometimes in the nominative.

je e kotha bolae amra cole
gelum.

On his saying this we went
away.

- (b) More frequently in the genitive.

tomar aſbar age tar ſoyge amar
daekha hobe.

I shall see him before you get
there.

tar jaoa holona.

He didn't go.

toder e kaſ kora bhalo hōeni.

It wasn't right of you to do this.

(v) OBJECT OF THE VERBAL NOUN.

Verbal nouns retain sufficient of their verbal force to govern an objective case.

tomar take e taka dāoа ucit
chilona.

You oughtn't to have given him
this money.

tader kothao daekha jacrena.

They're nowhere to be seen.

(vi) PAST PARTICIPLE PASSIVE.

The past participle passive has the same form as the verbal noun in -a or -no, and in many cases it is not clear whether the form is to be regarded

as a participle or a verbal noun. There are, however, a sufficient number of cases in which it is clearly a participle to justify one in speaking of the form as a past participle passive as well as a verbal noun. It is often used with a subjective genitive of the agent.

ami tar lekha æk:hana bōi
poreci.

e ka:j tar dara kora hōecee.
tar nijer jone: tōri korano ghore
ami thakbo kæno?

se mara gæce.

I've read a book written by him.

This work has been done by him.
Why should I stay in a house
that he has had built for himself?

He's dead.

(vii) PAST PARTICIPLE ACTIVE.

- (a) Very frequently used to express sequence, thus avoiding a series of verbs connected by *and*, this latter being a construction which Bengali dislikes.

se eje take gali die dhore mal:o.

ami tar kace gie s̄ob bolbo.

He came and abused him and
laid hold of him and beat him.
I'll go to him and tell him
everything.

- (b) With -o added it represents an English clause introduced by *though*, *even when*.

se e kôtha suneo bis:ej korbena.

ami sekhané gieo kicu kote:
palumna.

He won't believe this even when
he hears it.
Though I went there I couldn't
do anything.

- (c) Used to form an adverbial phrase expressing means, instrument, route, etc.

amra nouko kore ejeci.

ami kolkata hōee jabo.

ko taka die e rut̄i kineco?

ami take die tomor kace khobor
pa:jhie dobo.

ma koto kosto kore tomake lalon
palon korecen.

cawler bæboja kore ebar amar
bist̄r loksan hōecee.

se cas kore khæe.

ami ki kore bolbo?

We've come by boat.

I'm going via Calcutta.

How much did you pay for this
bread?

I'll send you word by him.

With what pains your mother
has brought you up.

I've made a considerable loss on
my rice business this year.

He lives by farming.

How am I to say?

- (d) To form an adverbial phrase expressing cause.

se jokhom hōē more gæce.
tini amake dekhe kēde utlen.
e nie bhari jhogra bedhe gælo.

He has died of his wounds.
He began to weep at the sight
of me.
A serious quarrel arose over this.

- (e) To form an adverbial phrase expressing manner.

se kajta khub bhalo kore korece.
alugulo oto choto kore ketona.
cēcie pogo.

He has done the work very well.
Don't cut the potatoes up so
small.
Read it out loud.

- (f) nāoa is used with a preceding past participle active to suggest that the action denoted by the participle is one to the advantage of the person performing it; dāoa similarly placed suggests that it is to the advantage of someone else.

take e kotha bole dāo.
ejab kotha likhe nāo.
jesab jinis kuṭie nāo.
apni ki amake er karon bujhie
dite paren?
se ejab kotha tōri kore niece.

Tell him this.
Write all this down.
Pick up those things.
Can you explain to me the
reason for this?
He made up all this story.

- (g) Phela and jaōa are used with a preceding past participle active to suggest the idea of finality or completeness.

se take mere phelchilo.
se take merechilo.
se more jabe.
kajta hōē gæce.
ami kaj dekte dekte sere phelite
parbo.
kolji bherje gæce.
se kēde phelo.

He killed him.
He beat him.
He'll die.
The work's finished.
I shall be able to finish off the
work in no time.
The pitcher is broken.
He burst out crying.

- (h) otha and tola are used with a preceding past participle active to suggest a change to a better state or a state of more activity. On the other hand poṛga is used to suggest a change to a worse state or a state of less activity.

se dhoni hōē utlo.
ami hōeran hōē poṛeci.
se ese poglo.
se kēde utlo.

He grew rich.
I have got tired.
He arrived.
He began to cry.

- (i) *asa* is used with a preceding past participle active to denote beginning, coming on.
- ādhar hōee asce. | It's getting dark.
- (j) die, nie, theke, cee and some other past participles active are now-adays used as postpositions.
- se rasta die jacie.
tumi kon dig die jabe.
cakor die khobor paṭhie dobo.
take die e kaj korate parbenia.
- tomra ki nie torko kocro.
se ghore theke berulo.
se amar cee besi boka.
- (k) Miscellaneous idiomatic uses.
- se bhari bhul kore boslo.
carti bhat khee jan.
- kaj sej korei yeo.
- aṭ kala koto kore bæca hocie?
- tara dujon kore ghore theke berie elo.
ami e kotha na bole thakte pacina.
amra codio purus theke e niom mene aſci.
se amaderægaro takakore diece.
se ekhane bose ace.
se ekhane boſece.
tini sekhané därie acen.
ami eſei take dekte pœchilum.
baṛigieb abake e kotha bole dio.
- He's going along the road.
Which way are you going?
I'll send word by a servant.
You won't be able to get this work done by him.
What are you arguing about?
He came out of the house.
He's a bigger fool than I am.
- He went and made a big mistake.
Have a mouthful of food before you go.
Don't go till you've done your work.
What price are plantains selling at to-day?
They came out of the house two by two.
I can't help saying this.
- We've been observing this custom from time immemorial.
He's given us eleven rupees each.
He is sitting here.
He has sat down here.
He is standing there.
I saw him directly I got here.
Tell your father this as soon as you get home.

(viii) SYNTAX OF THE PAST PARTICIPLE ACTIVE.

- (a) The past participle active usually qualifies adjectively the subject of the sentence or clause in which it occurs.
- tini amar kace eſe bolken. | He came to me and said.
- Note that *When you came to me he said* cannot be translated *tumi amar kace eſe tini bolken*.

- (b) The past participle active may qualify the logical subject (expressed or understood) of an infinite form.

ami take deke e kotha bole dile
se cole jabe.

porer taka kege nāo corer kaj.

If I call him and tell him this
he'll go away.

To snatch for oneself money
belonging to some one else is
the act of a thief.

He gave orders for the prisoner
to be bound hand and foot
and brought before him.

What's the reason for their
sitting on here?

- (c) The past participle active is sometimes used absolutely, i.e. qualifying a nominative absolute expressed or understood, but in most of such cases it will be found that the nominative absolute thus qualified is the logical, though not the grammatical subject of the sentence or clause.

onek dur hēte amar paer bedna
hōeece.

rat jege amar ɔruk hōechnilo.

My feet are painful after my
long walk.

I got ill through keeping late
hours.

To look at him it seemed as if
he had gone mad.

take dekhe bod holo jeno pagol
hōeece.

jekhane gie kaj ki?
ghum bhenje se sthir kore boslo,
aj iskule jabona.

What's the good of going there?
He woke and made up his mind
he wouldn't go to school that
day.

kaj ki oto kosto kore?

What's the use of putting one-
self to all this trouble?

- (d) In a few cases the past participle active is used where the verbal noun would be more strictly in place, though the participial construction is sanctioned by usage.

ekhane ese ɔbodhi tar sōnge
amar aegbaro dækha hōeni.

I haven't seen him even once
since I got here.

- (e) Sometimes the past participle active is used before a noun just like an adjective.

gee bajie lok.

| Singers and players.

(ix) INFINITIVE AND PRESENT PARTICIPLE ACTIVE.

The same form is used for both the infinitive and the present participle active, and it is sometimes not easy to say whether the form should be

understood as the one or the other. It is therefore convenient to treat all the uses of the form under one heading. The form is used in the following ways:—

(a) In dependence on another verb.

se bari jete cāē.
tomake kotha boite ki mana
korini?
take ekhane boste diona.
je kādte laglo.

He wants to go home.
Didn't I tell you not to talk?

(b) In dependence on an adjective.

pholta dekte khub sunđor kintu
khete bhari tēto.

The fruit is very beautiful to
look at, but very bitter in
taste.

ami e kotha bolte badiho holum.

I'm bound to say this.

(c) In dependence on a noun.

cithir j̄abab dite deri hōeece.

There has been a delay in
answering the letter.

je kaj kote karo sadhi neī.

It is not in anyone's power to
do that.

e kotha j̄igres kote lōra ki?

Where's the disgrace in asking
this question?

amar moteo obokas̄ neī.

I've no time even to die.

(d) To express purpose.

rot dekte gie kōlao bececi (pr.).

I went to see the car (of Jagannāth) and managed to sell
some plantains at the same
time (i.e. I killed two birds
with one stone).

mac dhotie gie kada makte hōe
(pr.).

If one goes to catch fish one
must get muddy.

ami tar fōnge daekha kote jabo.

I'll go to see him.

apnar bolte amar keu neī.

I've no one to call my own.

sekhane jete kōtakhon lagbe?

How long will it take to get
there?

jete koto bhāra lage?

What's the fare?

jete aste dufaka lage.

The return fare is two rupees.

(e) Often used with a nominative absolute (expressed or understood)
to mean *during* the action or state described by the verb. In these
cases the form may be regarded as a present participle, though as a
genitive is sometimes substituted for the nominative absolute it

would seem that there is a feeling that the form in -te even here retains something of the nature of an infinitive or of a verbal noun.

dāt thakte dāter moyeda bojha
jaena (fr.)

Je utte boste amake thaṭ:a kore
thake.

mote amrai mara jabo.

Jib goste banor holo (fr.).

amar jete ratri kobe.
amī take aste dekhechilurn.
amake e ka; kote badha diona.

The value of teeth can't be real-
ised as long as one has them.
He makes fun of me in season
and out of season.

If it is a case of a funeral, it'll
be ours.

While one was making an image
of Siva it has turned out a
monkey (the idea of setting
out to do one thing and un-
intentionally doing something
quite different).

It'll be dark before I get there.
I saw him coming.
Don't prevent me doing this.

- (j) na+infinitive -i denotes that the action expressed by the infinitive is almost simultaneous with that of the main verb of the sentence or clause. Very often one finds infinitive - na + infinitive -i in a similar sense.

tar kotha ses na hotei je pore
gælo.

amī boste na bostei je uthe
dægalo.

amī e kotha bolte na boltei amar
bhāi ese porlo.

Before he had finished speaking
he fell down.

I had scarcely sat down when
he stood up.

The words were scarcely out of
my mouth when my brother
turned up.

- (g) A reduplicated present participle denotes continuous or progressive action.

doūgote doūgote tara citkar koko.
e bōi porge porge oñek bagla
sekha jaē.

They shouted as they ran.
One can learn a lot of Bengali
as one reads this book.

- (h) An infinitive dependent on ace with or without a preceding objective or genitive denotes permissibility. The corresponding negative is nei and the future thakbe.

sekhané ki jete ace? jete
thakbenā kæno?

hinduder bidhoba bie kote nei.

tomake omon kotha bolte nei.

Is one allowed to go there?
Why shouldn't one be?
Hindus are not allowed to marry
widows.

You mustn't talk like that.

- (i) An infinitive dependent on some part of hōa, with or without a preceding objective or genitive, denotes necessity.

amake sekhane jete hōe.

tomake khete hōbe.

amar e kaj kote hoto.

jete hole ami jabo.

I have to go there.

You must have your meal.

I should have had to do this work.

If it's necessary to go, I'll go.

(x) CONDITIONAL PARTICIPLE.

The conditional participle qualifies a noun or a pronoun in the nominative absolute, expressed or understood. Occasionally, however, a genitive is substituted for the nominative.

- (a) Its commonest use is to express a condition or hypothesis.

ami tār kace gele tini amake
nijscōe taka deben.

kori hole bagher dud mele (*pr.*).

tar dækha pele take e kotha
bolbo.

amar na gele nōe.

If I go to him he's sure to give
me some money.

If one has money (*lit.* cowrie
shells), tiger's milk can be
obtained; *i.e.* money can do
anything.

If I see him, I'll tell him this.

It won't do for me not to go.

- (b) The conditional participle may often be translated by a clause introduced by *when*, rather than by a conditional clause. In such a case pōr or pōre is often placed after the participle.

porikhe sej hole bari jabo.

juxi osto gele pōr cobi ar tola
jabena.

ami cole gele pōrei tini elen.

I'm going home when my exam
is over.

It won't be possible to take any
more photos after the sun has
set.

It was after I'd left that he
came.

- (c) With -i added the conditional participle conveys the idea of *if only*.

sekhane gelei tar sōnge nijscōe
dækha hōbe.

deklei ta bojha jāe.

pōte thaklei bamun hōena (*pr.*).

One has only to go there to be
sure of meeting him.

One can see that at a glance.

The mere possession of a sacred
thread doesn't make a man
a Brahman.

- (d) With -o added the conditional participle has the sense of *even if, although.*
- | | |
|---|---|
| Je aste take kicu bolbona. | I'm not going to tell him anything even if he comes. |
| dhabdi jorge geleo dhan bhane
(pr.). | Though a dhabdi goes to heaven, it goes on pounding rice. |
| take pagoi boleco hōe. | One may even call him a madman <i>lit.</i> Though one calls him a madman, it is all right). |
- (e) Sometimes two conditional participles each with -o added give the sense of *whether . . . or.*
- | | |
|------------------------------------|---|
| tumi geleo ja ami geleo ta. | It comes to the same thing whether you go or I. |
| tini takha dileo hōe na dileo hōe. | It doesn't matter whether he pays the money or not. |
- (f) A conditional participle with -o followed by some part of para with the infinitive often expresses a slight probability or a bare possibility.
- | | |
|-------------------------------|------------------------|
| je geleo yete pare. | He may possibly go. |
| kothaya soti holeo hote pare. | The story may be true. |

For further remarks on the conditional participle see Conditional Sentences, page 165.

NEGATIVE SENTENCES AND CLAUSES.

- (a) The negative of finite indicative forms is expressed by adding na to the positive form, but na is never added to the present perfect or the past perfect, which form their negative by adding ni to the corresponding form of the present simple. For examples see pages 146 (g), 148 (e), 150 (d).
- (b) In the negative of an infinite form na is placed before it and not after it.
- | | |
|--------------------------------------|---|
| tini na aste amra ki korbo? | What shall we do if he doesn't come? |
| je na aste pare. | He may not come. |
| but! je aste parenza. | He can't come. |
| ami apnake age na bole kicu korbona. | I'm not going to do anything without telling you first. |
| tar na asbar karon ki? | What's the reason of his not coming? |

- (c) In conditional clauses introduced by *jodi*, and in relative clauses with a conditional force the *na* is placed before the verb, and not after it.

Je *jodi na ase ta hole kicu pabena.*

He won't get anything, if he doesn't come.

tara joto din na asbe toto din amar ekhane thakte hobe.

I shall have to stay here until they come.

joto lok kaj na korbe, tara keui taka pabena.

None of those who do no work will get paid.

*ami e kôtha *jodi sunte na petum ta hole jetumna.**

I shouldn't have gone, if I hadn't heard this.

jara na asbe tader kicu dobona.

I shan't give anything to those who don't come.

- (d) In clauses of purpose introduced by *jæno*, *jate*, etc., the negative (when there is one) precedes the verb.

Je *jæno e kaj na kore ami take koto onurod korechilum.*

How I begged him not to do this.

tar koʃto jate na hœ æmon bondobosto kote hobe.

Arrangements must be made to prevent his being put to inconvenience.

- (e) The negative of the imperative is formed by adding *na* to the future imperative. A *na* added to the present imperative expresses not a prohibition but an emphatic command or wish. For examples see pages 153 (b) and 154 (xiii) (b).

- (f) The negative of all persons of the present simple of *aca* is *n̄ei*, and the negative of the present of the simple copula is *n̄oi*, *n̄oɔ*, *n̄ɔj*, *n̄e*, *n̄on*.

tini ki acen? na, tini n̄ei, kintu tär bhāi acen.

Is he here? No, he's not here, but his brother is.

ami n̄ei dekhe se cole gælo.

When he saw I wasn't there, he went away.

ami mone kolrum tumi sekhane n̄ei.

I thought you weren't there.

ami bayali n̄oi.

I'm not a Bengali.

tomra ki e iʃkuler chatro n̄oɔ?

Aren't you pupils of this school?

tini amar munib n̄on.

He isn't my master.

je ki tomar ŋɔnge n̄ei?

Isn't he with you?

je ki tomar bhāi n̄e?

Isn't he your brother?

INTERROGATIVE SENTENCES.

- (a) Bengali does not change the order of words in a sentence in order to give it an interrogative sense, but often introduces the interrogative particle *ki* as a kind of spoken note of interrogation. Sometimes the *ki* is omitted and the interrogative force is conveyed merely by the intonation.

se bari jacie.
se ki bari jacie?
se bari jacie ki?
se bari jacie?

He's going home.

Is he going home?

- (b) When *ki* is used as a spoken note of interrogation it must not be stressed, but when it is used to mean *what?* it is stressed.

se ki 'bolbe?
Je 'ki bolbe?

Will he say?
What will he say?

- (c) Interrogative words like *ki* (*what?*), *ke*, *kæno*, *kæmon*, *kijonre*, *kon*, *kothæ*, etc., need not be placed at the beginning of the sentence as in English; in fact they are usually in the body of the sentence, or at the end of it.

se kotha ke bolechilo?
tumi aśbena kæno?
ora kijonre cole gælo?
tomar bari kothæ?

Who said this?
Why aren't you coming?
What have they gone away for?
Where's your home?

- (d) Bengali frequently uses a double interrogative in a distributive sense.

tomra bolo dekhi tomra ke ki
cāo.
e hisabe likhe dieci ami kato
pōṣa die ki ki kineci.

Tell me what you each of you
wants.
I have written down in this
account what things I have
bought, and what I have paid
for each.

- (e) Miscellaneous idiomatic expressions.

ta bōi ki?
tumi æmon bokami kolke kæno?
ta, amar kopal ar ki?
æmon kaṛ kore kar baper sadhi?

Why, of course!
Why did you do a silly thing
like that? Oh! it's just my
(bad) luck, I suppose.
Who in the world (*lit.* whose
father) can do a job of that
sort?

RELATIVE SENTENCES.

- (a) Bengali differs from English in always preferring to place the relative before the correlative, and in expressing both the relative and the correlative pronoun, adverb or adjective.

kal je lok ezechilo se abar ejece.

That man who came here yesterday has come again.

tumi jekhane thakbe amio
sekhane thakbo.

I'm going to stay where you stay.

tini joto peecen ami toto paini.
tara jokhon cole jabe tokhon
amra ajsbo.

I haven't got as much as he has.
We'll come when they go away.

jini tomader bagla pojan tar
nam ki?

What's the name of the man
who is teaching you Bengali?

- (b) Bengali uses the following indefinite relatives:—

Pronouns: je keu, *whoever*.

ja kicu, *whatever*.

Adjectives: je kono, *whatever, whichever*.

je keu aste cae se aste pare.

Whoever } wishes can come.
Anyone who }

apni amake ja kicu deben tate
ami suntujo hobo.

I shall be satisfied with whatever
you give me.

tini amake je kono boi poro
bolein ta ami porbo.

I'll read whatever book he tells
me to.

- (c) A double relative is often used in a distributive sense.

jkole je jar barite cole galo.

They all went away each to his
own house.

- (d) Miscellaneous idiomatic uses:—

apni je somoe ajsun na keno,
amake ekhane paben.

You'll find me here at whatever
time you come.

je jai boluk na keno, tate amar
kicu aje jaena.

It makes no difference to me
what anybody says.

je joto boka hok na keno, e
kotha niscroe bujte parbe.

He'll be able to understand this,
no matter how big a fool he is.

jemon guru temni sisio (pr.)
tara jei eje porlo amra temni
cole ascilum.

Like teacher, like pupil.
We were coming away just as
they arrived.

CONDITIONAL SENTENCES.

(a) The four commonest types of conditional sentences in English are represented in Bengali by three types only.

- (1) If he comes I shall go away.
- (2) If he came (were to come, should come) I should go away.
- (3) If he has come I shall go away.
- (4) If he had come I should have gone away.

je jodi ase tobe ami cole jabo.

je jodi ese thake tobe ami cole jabo.

je jodi asto tobe ami cole jetum.

(b) Instead of *tobe* in the second clause *ta hole* is often used.

je jodi ase ta hole ami cole jabo.

If he comes I shall go away.

je jodi ese thake ta hole ami cole jabo.

If he came I should go away.

je jodi asto ta hole ami cole jetum.

If he has come I shall go away.

If he had come I should have gone away.

(c) Instead of the *jodi* clause the conditional participle is often used, and in this case there is no need of *tobe* or *ta hole* in the second clause.

je ase ami cole jabo.

If he comes I shall go away.

je ese thakle ami cole jabo.

If he came I should go away.

je ase ami cole jetum.

If he has come I shall go away.

If he had come I should have gone away.

(d) When it is necessary to express concession (*even if, although*) rather than mere supposition (*if*), this is done by adding the particle *-o* to *jodi* and *tobe* (the latter then becoming *tobu=tobeo*), or by adding *-o* to the conditional participle.

je jodio ase tobu (ta holeo)
ami cole jabo.

{ Even if (although) he comes I shall go away.

je aseleo ami cole jabo.

{ Even if (although) he came I should go away.

je jodio ese thake tobu (ta holeo)
ami cole jabo.

{ Even if (although) he has come I shall go away.

je ese thakleo ami cole jabo.

{ Even if (although) he had come I should have gone away.

je aseleo ami cole jetum.

je ase leo ami cole jetum.

- (e) The negative (*na*), when necessary, is placed *before* the verbal form in the first clause, but *after* the verbal form in the second clause.

se jodi na ase tobe ami cole
jabona.
se na ase ami cole jabona.

$\left. \begin{array}{l} \text{se jodi na ase tobe ami cole} \\ \text{jabona.} \\ \text{se na ase ami cole jabona.} \end{array} \right\}$	If he doesn't come I shan't go away.
	If he didn't come I shouldn't go away.

- (f) Whether the *jodi* and *tobe* (*ta hole*) construction or the conditional participle is used, any form from the verb *aca* is replaced in the first clause by the corresponding form of the verb *thaka*.

gie dekho tini sekhane acen ki
na ; thakle (*jodi thaken ta*
hole) take e boikhana dio.

se ba*gi* gace ki na ami janina ;
jodi gie thake ta hole tar
songe amar ar daekha hobena.

Go and see if he's there or not; if he is give him this book.

I don't know whether he's gone home or not; if he has, I shan't see him again.

- (g) Sometimes, even when the conditional participle is not used, *jodi* is omitted, and *to* is substituted for *tobe*, or *ta hole* in the second clause. Sometimes both *jodi* and *tobe* (or *to*) are omitted.

pari to jabo.
bolen jai.

I'll go if I can.
I'll go if you tell me to.

- (h) Sometimes the first clause of a conditional sentence is represented by a present imperative used in a concessive sense.

se a*suk*, tobu ami cole jabo.
apni jete bolun ar nai bolun,
ami jabo.

I shall go away, even if he comes.
I'm going whether you tell me to or not.

REPORTED SPEECH.

- (a) In reported speech the person is changed when necessary as in English, but the same tense is retained as in the original direct speech.

se bolechilo je kaj hocie.
se bolechilo je kaj hoe*e* gace.

He said the work was going on.
He said the work had been finished.

se bolechilo kal a*se*be.

He said he would come tomorrow.

se jiges koko ke e*se*ce.

He asked who had come.

- (b) Direct speech is often introduced by the conjunction *je (that)* as if it were in the indirect narration.
- | | |
|---|--------------------------------------|
| <i>se bolechilo je "hæ, asbo bōi ki."</i> | He said, "Yes, of course I'll come." |
|---|--------------------------------------|
- (c) The past participle active *bole* is often used after a substantive clause in the sense of *to the effect that*.
- | | |
|--|--|
| <i>ami jabo bole sthir koreci.
bristi themece bole bod holo.</i> | I've decided I'm going.
It seemed as though the rain had stopped.
He has vowed he won't do anything. |
|--|--|
- | | |
|--|--|
| <i>se kicu korbena bole protigje korece.</i> | |
|--|--|
- (d) Sometimes *e kôtha*, *æmon kôtha*, *ta* or some similar expression is used after a substantive clause of reported speech.
- | | |
|--|---------------------------------------|
| <i>se kæno e kôtha bolc'e ta ami jantumna.</i> | I didn't know why he was saying this. |
|--|---------------------------------------|
- | | |
|---|--|
| <i>se je mara gæce e kôtha tumi kar kace sunechile?</i> | From whom did you hear that he was dead? |
|---|--|
- | | |
|---|--|
| <i>tini je niscœ sekhane thakben ami æmon kôtha bolte pacina.</i> | I can't say that he'll be there for certain? |
|---|--|
- (e) The conjunction *je (that)* introducing reported speech may be optionally omitted. On the other hand it may be inserted even before a reported question, where *that* would not be used in English.
- | | |
|---------------------------------------|------------------------------------|
| <i>tini je nēi ta ami bes jantum.</i> | I knew quite well he wasn't there. |
|---------------------------------------|------------------------------------|
- | | |
|----------------------------|-----------------------|
| <i>ami jantum se asbe.</i> | I knew he was coming. |
|----------------------------|-----------------------|
- | | |
|--|----------------------------------|
| <i>ami jig:es korechilum se kon somœ asbe.</i> | I asked what time he was coming. |
|--|----------------------------------|
- | | |
|--|--|
| <i>tara je kon somœ asbe tar kono thikana nēi.</i> | There's no certainty as to what time they'll come. |
|--|--|
- | | |
|--|--|
| <i>ami jig:es korbo tara je koto taka die baçi kinece.</i> | I'll ask how much they paid for the house. |
|--|--|

THE PASSIVE VOICE.

Bengali has no passive verbal forms, with the exception of the past participle passive which is the same as the verbal noun. When it is necessary to express a passive this is done by using the verbal noun as the subject of *hœoa* or *jœoa*, but that this ought not to be regarded as a

genuine passive construction is evident from the fact that it can be used with intransitive verbs.

take bola hōeece.
onek kotha bola hōeechilo.
ta kora jabena.
take dækha jaciena.
amar jaōa hobena.
kal jaōa jabe.

He's been told.
Many things were said.
That can't be done.
He can't be seen.
I shan't be able to go.
It'll be possible to go to-morrow.

ADJECTIVES.

NUMERAL ADJECTIVES.

I. æk	29. untris	57. satan:io	85. pōca:ji
2. du	30. tris	58. atan:io	86. chea:ji
3. tin	31. ækotris	59. unoſait	87. sata:ji
4. car	32. botris	60. sait	88. afa:ji
5. pāc	33. tetris	61. ækfot:ji	89. unonob:oi
6. cho	34. cōutris	62. basot:ji	90. nob:oi
7. sat	35. pōitris	63. teſot:ji	91. ækanob:oi
8. af	36. chotris	64. cōusoſti	92. biranob:oi
9. no	37. ſaitris	65. pōiſot:ji	93. tiranob:oi
10. dōf	38. aſtris	66. cheſot:ji	94. curanob:oi
II. ægaro	39. uncolis	67. ſatſot:ji	95. pōcanob:oi
12. baro	40. colis	68. aſſot:ji	96. cheanob:oi
13. tero	41. ækcolis	69. unoſot:or	97. satanob:oi
14. codio	42. bialis	70. ſot:or	98. afa:ob:oi
15. ponro	43. tetaliſ	71. ækat:or	99. niranob:oi
16. solo	44. cualiſ	72. baat:or	100. æk ſo
17. ſt̄ro	45. pōitaliſ	73. teat:or	200. du ſo
18. aſharo	46. checoliſ	74. cuat:or	301. tin ſo æk
19. unif	47. ſatcoliſ	75. pōcat:or	410. car ſo dōf
20. kuſi, biſ	48. aſcoliſ	76. cheat:or	522. pāc ſo baiſ
21. ekui	49. unopōcaſ	77. ſatat:or	1,000. æk hajar
22. baſiſ	50. pōcaſ	78. aſat:or	6,000. cho hajar
23. teſiſ	51. ækan:io	79. unaſi	6,335. cho hajar
24. cobriſ	52. baan:io	80. aſi	tin ſo pōitris
25. pōciſ	53. tipran:io	81. ækaſi	100,000. æk lo:k:ho
26. chabriſ	54. cuan:io	82. biraſi	10,000,000. æk ko:ji
27. ſataiſ	55. pōcan:io	83. tiraſi	
28. aſaiſ	56. chapano:io	84. curaſi	

For the ordinals colloquial Bengali uses the genitive of the cardinals.

There are also regular ordinal forms, but in colloquial Bengali only these for the first twelve are generally used.

prothom, ditio, tritio, coturtho, poncom, শোঁথো, শোঁতম, শোঁচম,
শোঁচোম, দেৱম, আকাদজ, দাদজ.

THE COMPARISON OF ADJECTIVES.

Bengali has no comparative or superlative inflection for adjectives, but expresses the comparison in other ways of which the following sentences provide examples.

জে অমাৰ চী ছোঁটো.

জে শোকোল চী ছোঁটো.

এ দুটি লোকৰ মধ্যে কে ছোঁটো?

এ চোবি শোব চী ভালো.

তুমি ধনী, কিন্তু জে আৱ ধনী.

জে অমাৰ দু বছোৱেৰ বোৰো.

তাৰ বোৱা অমাৰ বোৱেৰ তিন গুণ
বেশি.

He is shorter than I.

He is the shortest of all.

Who is the shorter of these two persons?

This picture is the best.

You are wealthy but he is still wealthier.

He is older than I by two years.

He is three times my age.

STORIES

Sealer Jopno.

1. bhojpure ramlal bole ask tati thakto.
2. or bap more jabar somoe onek jaka poesa rekhe gieclo.^a
3. kintu o nana bhabe job jaka ujar kore die gerib hote pojo.
4. aeg bala khac to ar aeg bala khabar yojena.^b
5. moner dwiche^c aeg din bone begate begate ask sealer jopge dakhla.^d
6. seal boho, "ki bhai ramlal, tomar je ei obosha?"^e
7. ramlal boho, "ar bhai bole keno? job jaka poesa jes hote galo."^f
8. e bole tati du chota coker joi chelo.^g
9. seal khub aja^h die boho, bhau tomar kono bhaoⁱ nei; job thik kore dobo."
10. seal paser^j rayer bheter die gan gante gante collo.
11. lokjon jobai^k dakhle obak!^l
12. rani sealer kotha^m suno montriye hukum dilo je jeno sealke razorbare aegbar niaje.
13. seal gan suno rani obak hote galo.
14. seal raniye boho, "amader dejer raja ato bhalo je se seal manuse" twat korenna.
15. "tar jome sealguloo job amar moton gan gae."
16. rani boho, "aca, dakhlo, tomauder rajar satheⁿ amar meen bie thik kote paro?"
17. seal boho, "amader raja khub boro raja; bie tie^o kome beje^p hujiar.
18. "tobe^q apnar mee pokhon^r atoi sundori, mokhon ami bie thik kote parbo bole mnore hote.

a. gieclo, gecilo, giechilo, giechilo are all variant colloquial forms of the sc past pf. cf. jaoa, si go.

b. If he eats in one half of the day, food is not available in the other half of the day. Jokai bala = morning, forenoon. bikal bala = afternoon. ratbi bala = mid-morn. dinner bala or simply bala = day-time. aeg bala = forenoon or afternoon. du bala = both forenoon and afternoon.

c. In sorrow of mind.

d. dakhla, verbal attack, a scolding, an interview (water glass).

e. Of you this condition? The je is the elliptic je; the meaning is, I am surprised to find you in this condition.

f. Cast from drogs water of eye.

g. aja = hope.

THE JACKAL'S DREAM

1. A weaver by the name of Rāmlāl used to live at Bhojpur.
2. When his father died, he left a lot of money.
3. But he wasted all the money in various ways and became poor.
4. It was as much as he could do to get one meal a day.
5. As he was wandering disconsolately in the woods one day he met a jackal.
6. The jackal said, "Hullo, brother Rāmlāl, what does this mean?"
7. Rāmlāl said, "What's the good of talking, brother? All my money is used up."
8. With these words the weaver dropped a tear or two.
9. The jackal cheered him up and said, "There's no need for you to be afraid. I'll put everything right."
10. The jackal went through the adjoining kingdom singing.
11. The people were all astonished to see him.
12. The queen too, when she heard about the jackal, ordered the minister to bring the jackal once to court.
13. When she heard the jackal's song, the queen was astonished.
14. The jackal said to the queen, "The king of our country is so good that he makes no distinction between jackals and human beings.
15. "And so all the jackals even sing like me."
16. The queen said, "Now look here; can you arrange to get my daughter married to your king?"
17. The jackal said, "Our king is a very big king; he's extremely careful about marrying and things of that sort.
18. "Still, since your daughter is so beautiful, I fancy I shall be able to arrange the marriage.

h. bhōj = fear, but here (as often) cause for fear.

i. paf = side.

j. Along the interior of the kingdom (rajo).

k. s̪obai and s̪obhai are both used in colloquial Bengali.

l. sbak = speechless and so surprised, astounded.

m. k̪otha here = report.

n. Reciprocal use of the locative.

o. fathe = song.

p. tie is here merely an "echo word." Compare khaoa dāoā.

q. bejāē = immeasurably.

r. tōbe generally means then, but it is often used in colloquial Bengali as here to mean however, still.

19. "kintu æk kôtha ; amader raja to bie kot'e aſle qher lokjon niasbe."
20. rani khabre bol:o, "na, seal moſæ, oto loker jaēga ki kore dobo."
21. "ac:a tar jone bhœ nêi ; ami ſôb thik kore dobo," e kôtha bole seal cole gælo.
22. Jeal tâtir bargite φire eje bol:o, "bhâi, æk rajkonær" sathe to tomor bie thik kore elum."
23. tar pôr din seal dôj hajar seal, bis hajar bhega, ar pâc hajar kukur nie ramlalke ſonge kore paser raj:e coko.
24. rajbañir kace eje ſôbaike^b hoi hoi citkar kot'e^c bole seal niye rajar kace gie bol:o.
25. "amader raja ſôb lokjon nie apnar meeke bie kot'e eſecen."
26. raja præ behûf^d hœee bol:o, "seal moſæ, æto lok ele je ſorbionaf!"
27. "tumi dekte pacio amar e rajbañita tto bægo na.
28. "tomar raja æto lok ſonge kore anle tader khaoano^e jaē ki kore?"
29. "khaoano to durer kôtha", ſokoler bosbar jaēgao hobe ki na ſondeu.^f
ækhon bolo dekhi er upaē ki?"
30. seal bol:o, "ac:a, ami ægbar rajar kace gie tâke bujhie dile, tini târ lok loſkor deſe pañhie die æklai aſte raji holeo hote paren."
31. e bole seal φire ramlaler kace gælo.
32. seal bhega kukurder khub dhonobad die φirie^g dilo.
33. ramlalke nie rajbañite eje rajkonær sathe bie die^h dilo.

s. tâkhon = *when, since, as, seeing that*. Note the following tâkhon.

t. Jundor has a feminine form Sundori. Bengali adjectives are not inflected for gender except when they are real Sanskrit words (like Sundor) taken over by Bengali.

u. rajkonæ = rajar konæ (= mee).

v. I have come having arranged, i.e. I have gone and arranged.

w. To cry "hoi hoi."

x. hûf = consciousness. behûf = unconscious. Cf. hûfiar, above.

y. ſorbionaf = destruction (naſ) of everything (ſorbio). The preceding je is the elliptic je = don't you see that?

z. khaoano, verbal noun = a feeding. Causative of khaoa. It is the subject of the verb jaē.

a. Feeding is a matter of distance, i.e. a remote matter.

b. ſondeu = doubt.

19. "But there's one thing; if our king comes to marry (your daughter) he'll bring a lot of people."
20. In alarm the queen said, "No Mister Jackal; how are we to find room for such a lot of people."
21. "All right, you needn't worry about that. I'll see to everything," said the jackal, and took his departure.
22. When he got back to the weaver's house, the jackal said, "Brother, I've been and arranged for you to marry a princess."
23. The next day the jackal took ten thousand jackals, twenty thousand sheep, and five thousand dogs, and set out for the neighbouring kingdom in company with Rāmlāl.
24. When he got near the palace, he told them all to howl, and himself went to the king and said,
25. "Our king has come with all his folk to marry your daughter."
26. The king nearly fainted and said, "Why, Mister Jackal, it will be something awful if all those people come."
27. "You see that this palace of mine is not so (very) large.
28. "If your king brings all these people with him, how are they to be fed?
29. "It is doubtful whether there would even be room for them all to sit down, to say nothing of feeding them. Now tell me what we are to do about it."
30. The jackal said, "All right; if I go to the king and explain to him, he may perhaps be willing to send his retainers home, and come alone."
31. With these words the jackal went back to Rāmlāl.
32. He sent the jackals, sheep and dogs away with many expressions of thanks.
33. He brought Rāmlāl to the palace and married him to the princess.

c. φίρει, past ptcp. act. of φέρανο, causative of φέρα. φέρα = *to turn* (intrans.); φέρανο = *to cause to turn, to turn away or back* (trans.).

d. bie dāo, *to get some one else married, to give in marriage.* bie kora, *to marry oneself.*

dujon bokar gølo.

- I. æg din duti lok ækta rasta die jaciilo.
2. tara kicu dur gæce, æmon somœ æg buji tader samne ejé selam kore cole gælo.
3. buji cole gele pøre se kake selam korece e nie du bondhute jhogra bedhe gælo.
4. ægjøn bolø, "buji amakei selam korece."
5. ar ægjøn bolø, "na, tomake na, amakei selam korece. tumi ki dekte pøoni, selam korbar somœ amar dikei takiechilo?"^a
6. ønek tørkobitørker pøreø tara jøkhon kicui jhik kote palona tøkhon sthir holo je, ægbar bujir kace gie jigøf kore afa jak.^b
7. tøi tara bujir pecone pecone døñgote laglo.
8. døñgote døñgote tara citkar kore bolø, "ogo baca ! ekta dæraona. amader ækta køtha june jao."^c
9. buji tader citkar june dærie bolø, "amake na ki? tomra æto citkar kocio kæno? bæparja ki?"
10. tara bolø, "hago baca, amader dujoner modhe tumi kake selam korechile bølo dekhi."^d
- II. buji bolø, "tomader dujoner modhe je besi boka takei ami selam korechilum."
12. e køtha june du bondhute abar jhogra bedhe gælo, ebar ke besi boka, ei nie.
13. ægjøn bolø, "amii besi boka."
14. ar ægjøn bolø, "na, tumi besi boka høbe kæno? ami tomar cee dher besi boka."
15. buji tader køtha june bolø, "erøkom sukiho bæparer mimanjø kote gele" sudhu tomader køthar opor nirbhor^f kolie colbena to.
16. "tomra dujone bølo dékhi, tomra ke ki bokami koreco."^e
17. "ta hole ami bujte parbo, ke tomader modhe besi boka, ar tomra jante parbe je, ami kake selam korechilum."

- a. *takano, to look; a verb causative in form but not in meaning.*
- b. *Let a coming go on having gone once to the old woman and having asked.*
- c. *Oh young one! Stop a bit! Go, having heard a word of us!*
- d. *Say and let us see.*
- e. *If one goes to make a settlement of such a minute matter.*
- f. *nirbhor, dependence. nirbhor kora, to rely.*
- g. *You who what folly have done.*

THE STORY OF TWO FOOLS.

1. One day two men were going along a road.
2. When they had gone a little way, an old woman met them and salaamed to them, and went on.
3. After the old woman had gone on, a quarrel arose between the two friends as to which of them she had salaamed to.
4. One said, "It was to me that the old woman salaamed."
5. The other one said, "No it was not to you but to me that she salaamed. Didn't you see that it was at me that she looked when she salaamed?"
6. As they could not come to any decision even after much argument, it was decided that they should just go to the old woman and ask her.
7. So they started running after the old woman.
8. As they ran, they cried out, "Hi, old girl! Stop a minute. Don't go on till you've heard something we've got to say."
9. When the old woman heard their shouts, she stopped and said, "Is it me you want? Why are you shouting so? What's the matter?"
10. They said, "Look here, old girl, tell us, will you, which of us it was that you salaamed to?"
11. The old woman said, "It was to the one of you that's the bigger fool that I salaamed."
12. When they heard this, the two friends began to quarrel again, this time as to which of them was the bigger fool.
13. One said, "I'm the bigger fool."
14. The other one said, "No, how can you be the bigger fool? I'm a very much bigger fool than you."
15. When the old woman heard what they said, she remarked, "If one has to settle a delicate point of this sort, it'll never do to rely merely on what you say."
16. "Tell me, both of you, what foolish things you have each done."
17. "Then I shall be able to tell which of you is the bigger fool, and you will also be able to discover which of you it was that I salaamed to."

ghoṛa o bagher kaini.

1. æk chilo caṣa, ar tar chilo æk chele o ækt̄a ghoṛa.
2. caṣa j̄oto din bēce chilo se ghoṛatake k̄oto j̄ctno koto, k̄oto ador koto.
3. ar ghoṛat̄ao pranpone^a probhur kaj̄ kore dito.
4. erokom kore tader modhe prae æk r̄okom bondhut̄oi hoee gechilo.

5. caṣa jekhane jeto tar ghoṛat̄ao take piṭhe nie seikhane jeto.
6. sondihæ bæla dujonei ækotro baṛi phirto.
7. ghoṛata tar danapani peṭ bhore kheto^b ar dib:i sukno n̄oram kh̄er opor ghumoto.
8. emni kore tader dujoner dini besj sukhe kacilo.
9. krome caṣa buṛo holo, sei j̄ange^c tar ghoṛat̄ao buṛo holo.

10. caṣa deklo ye besi kaj̄ se ar kote paciena.
11. buṛo bœje to ar joaner moton din rat haṛbhaya^d porisr̄om k̄ora jaena, ei bhebe caṣa jemni tar niyer kaj̄ k̄omalo temni ghoṛatakeo ar besi khatte ditona.

12. emni kore k̄æk bacor kaṭlo, tar por æk siter sondihæe buṛo tar cheleke ḫeke asirbad kore kaſte kaſte more gælo.^e

13. chele baper j̄onie du car din^f duk̄ho kolo, tar por baper j̄omano ḫnek taka nie j̄eb duk̄ho bhule gie khub phuti kote laglo tar bondhuder nie.
14. ækhon ar ghoṛatar keu kh̄obor næena.^g se khete na pee o tar purono muniber j̄onie k̄ede k̄ede din din roga hote laglo.

15. emni k̄æk maſ kaṭlo. æg din j̄ækai bæla tar notun munib eje take dekhe boko,

- a. *With his life as the stake.*
- b. *Used to eat grain and water having filled his belly.*
- c. *Therewith, i.e. along with the farmer's growing old.*
- d. *Bone-breaking.*
- e. *Died while coughing.*

THE STORY OF THE HORSE AND THE TIGER.

1. There was a farmer, and he had one son and a horse.
2. As long as the farmer lived he used to take great care of the horse, and treat it very well.
3. And the horse too used to work for his master his very hardest.^a
4. In this way there had almost grown up a kind of friendship between them.
5. Wherever the farmer went the horse used to go, with him on its back.
6. In the evening they both used to come back home together.
7. The horse used to have his fill of grain and water,^b and used to sleep on lovely dry soft straw.
8. In this way they both lived very happily.
9. The farmer in course of time grew old, and his horse grew old along with him^c too.
10. The farmer noticed that he could no longer do a lot of work.
11. The farmer reflected that it was impossible in one's old age to go on doing back-breaking^d work night and day like a young man, and as he lessened his own work, he likewise no longer let the horse do much work.
12. Several years went by in this way, and then one cold-weather evening the old man called his son to him and blessed him and coughed and coughed till he died.^e
13. The son mourned for his father for a few days,^f and then took all the money accumulated by his father, and forgetting all his sorrow began to have a good time with his friends.
14. No one paid any attention now to the horse.^g As he got no food and was all the while weeping for his old master he grew weaker every day.
15. Some months went by in this way. One morning his new master came and looked at him and said,

f. Two or four days, i.e. a few days.

g. No one takes news of the horse now any more.

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16. "Bhaje amra. boro na jedha kore amra ghor bolte."
17. "Dige, ar ami khete digha. boro dhon thake; ei je dhon
bon, ei bose bag aco; jodi digha aco gosto bag digho aco paro.
muri' ghor afe. mo aje jai kala jao."
18. Shobha ar ki kore? moner dolche ja boro calo. Shobha, "Shobha
kore? abar job jalar je? bogher gora."
19. boro ghe je amra ghor boro digho. Sonibha boro ei. Je aki
bhabe digho aco. tai dolche aki jeal tar kore ei.
20. Jeder kore tar dolcher kalmi je bolto. Juna jadore kalmi dolche bolto.
21. Jeal bolta, "Chago!" bhabna sei, ami ar upar korsi."
22. Jeal job jannanet maner' ami je shobha bolta. "Chago, ami
ekhane moner mator pote bhabna.
23. "amti bag chete aco; ar amti jet dolche moni amti boro bag
dolche dolche thikona poto."
24. Shobha thikona mator pote bolo. ar Jeal ghe aki begon kimb baga
monjhar kore bolta. "bag mo'za bag mo'za ar bag mo'za
bo'za."
25. bag pote bolta. "ar he baga, mo'za ar?"
26. Jeal mithon bolta. "zina shobha moner pote aco; kacob, zina gomila
agni e'e take aje jao. ar ta hola ar khaces bhabna thikona."
27. bag amti ragi hola. ar Jeal tar begon monjhar bolo khete.
28. taro dhu'ra ghor jabe ei pote Jeal bolta, "amti erake apnar jammer
ei pote jongo bache dil; agni ta hola jehoyai poto nia jete pachan
ekhane ki jani jodi ater jhanti e'e poto."

b. Not only does it all rhyme and fits, but it also has the logic of saying in no particular
heat made me poor. The *mo* cannot be translated; it has something of the force of
Jew's it so!

- a. There and then only.
- b. G: both today and tomorrow.
- c. Shobha's son.

16. "The old thing doesn't die, and at the same time it is ruining me by eating to no purpose."^k
17. "Look here! I'm not going to feed you any longer for nothing. Get out of here. There are tigers in that forest you see over there. If you can catch a tiger and bring him to me whole and alive, then^l you can come back; otherwise stay away altogether."
18. What was the horse to do? He went sadly to the woods, and reflected, "It's well; all my troubles will come to an end in the belly of a tiger."
19. When he got to the forest he stood under a tree. Evening came on, and seeing him standing there as before, a jackal came to him.
20. He told his sad tale to the jackal, and when the jackal heard it he was very sorry too.
21. The jackal said, "Don't worry, nephew.^m I'll find a way out of the difficulty."
22. The jackal is the uncle^l of all the animals, so he said to the horse, "Nephew, you lie down here as if you were dead."
23. "I'm going to catch a tiger and bring him here. Directly I call to you, get up at once and rush home. Mind you don't forget."
24. The horse lay just as if he were dead, and the jackal went and bowed very low to a tiger and said, "Mr. Tiger, Mr. Tiger, there's a great joke to-day."
25. The tiger asked, "What's that you say, my lad? What's the joke?"
26. Then the jackal said, "There's a horse lying dead; it's close by, under a tree. You come and take it away, and then you won't need to worry any more about food" to-day."
27. The tiger agreed at once, and invited the jackal to dinner at his house into the bargain.
28. When the two of them got to the horse the jackal said, "Let me tie him on to your front legs; then you'll be able easily to drag him away. There's no knowing but what hunters may come here."

l. Mother's brother.

m. There will not be any more worry about food.

29. bagho tai bhebe bol:o, "sei bhalo."
30. seal təkhon buno lata die bagher pae o ghorar peṭe" khub ſokto kore bēdhe die jei "hoi hoi" bole cēcalo omni ghorā lajje uſhe muniber baſir dīke chutte laglo.
31. bag ar ki korbe? tar to du pa bādhna. take ſene nie ghorā akebare tar muniber kace gie hajir.
32. təkhon car dik theke lokjon eſe bagke mal:o, ar casar cheleo ſobar kace aeto loya: pelo ye ar ſe ghoratake kəkhono koſto ditona.

ii. pae, peṭe. Reciprocal use of locative.

29. The tiger agreed and said, "That's a good idea."
30. Then the jackal tied the tiger's feet and the horse's belly" very tightly together with wild creepers, and directly he cried "Hoi, Hoi," the horse leapt up and rushed off in the direction of his master's house.
31. What was the tiger to do? His two feet were tied. The horse dragged him right into his master's presence.
32. Then people came from all directions and killed the tiger; and the farmer's son was put to such shame before everybody that he never ill-treated the horse any more.

nuner mulio.

- I. æg raja chilen. tar tin mee. raja mee kɔ̄tike^a bɔ̄goi bhalo baſten.
2. æg din tar ſæk^b holo meera take ke koto bhalo baſe jig:es korben.
3. əndor mohole khobor gælo raja moſae ray kon:æder ſərge dækha kote can.
4. prothome bɔ̄go rajkon:æ elen. raja tâke jig:es kol:en, "ma lok:hi^c tumi amake koto bhalo baſo?"
5. rajkon:æ bol:en, "baba tomake ami bɔ̄d:o bhalo baſi, ʈhik cinir moton."
6. raja ſune bɔ̄go khuſi holen ar tɔ̄khuni hukum dilen jæno tâke rajar tin bhager æg bhag^d die daoa hœ.
7. tar pɔ̄re mejo meer qak poqlo.^e mejo meeō eje tār didiri moton babake khuſi korbar ɔn:e bol:en, "baba ami tomake ʈhik modhur moton bhalo baſi."
8. futoraj tar bhag:eo rajar ar æg bhag jute gælo.
9. ebare choṭo meer pala. choṭo meeṭi bɔ̄go duṭi boner theke ekṭu onio rɔ̄kom chilen.
- X. tini kauke khuſi korbar ɔn:e kimba kicu pabar lobhe kɔ̄khono mit:he kɔ̄tha bolte patien:a; ſob ſom:ei ja ſot:i bole biſ:es kot:en tai bolten, ta tate tār jɔ̄toi kheti hok.
- II. tar baba jɔ̄khon tâke jig:es kol:en, "choṭo ma, tumi amake koto bhalo baſo bolo to," tini tɔ̄khon kholakhuli bol:en, "baba ami tomake nuner moton bhalo baſi."
12. ſune raja ækebare tele begune^f jole utlen; rege bol:en, 'koto bɔ̄go aſpɔ̄rdha, bɔ̄le kina amake nuner moton bhalo baſe. dur kore dao beṭike ekihuni. bone bag bhal:uker mukhe ḡele die aſlei or ʈhik ſaya hobe.'

a. mee kɔ̄tike, *daughters, meeder.*

b. *Whim.*

c. lok:hi is the Bengali pronunciation of Laksmi, the name of the goddess of good fortune. Daughters are often addressed affectionately as ma lok:hi.

d. *One portion of three portions.*

e. *The summons fell.*

THE VALUE OF SALT.

- i. There was a king. He had three daughters. He loved his daughters^b very much.
2. One day he took it into his head^b to find out how much each of his daughters loved him.
3. Word reached the inner apartments that His Majesty wished to see the princesses.
4. First of all the eldest princess came. The king asked her, "How much do you love me, my dear?"^c
5. The princess said, "I love you very much, father, just like sugar."^c
6. When he heard this the king was very pleased, and immediately gave orders that one-third^d of the kingdom was to be given to her.
7. Then the second daughter was summoned.^e When the second daughter came, wishing also to please her father as her elder sister had done, she said, "I love you just like honey, father."
8. Consequently another part of the kingdom fell to her lot too.
9. Then it was the youngest daughter's turn. The youngest daughter was somewhat different from her two elder sisters.
10. She could never tell a lie to please anybody or from a desire to gain anything; she always said what she believed to be true, no matter how much she lost by it.
11. When her father asked her. "Little one, tell me how much you love me," she said straight out, "Father, I love you like salt."
12. When the king heard this he flared up,^f and said in anger, "What impudence! She says, if you please, that she loves me like salt. Away with the girl at once. She won't be properly punished till she's been taken and thrown to the tigers and bears."^g

f. (*Like*) oil and brinjal. The reference is to the way in which oil sputters in a frying-pan when a brinjal is put into it to be fried.

g. Only if one comes back having thrown her into the mouths of tiger and bear, will her right punishment occur.

८. एवं यह संस्कार संस्कारों का एक अन्य है जिसका

i. $\text{[Ca}^{2+}\text{]} = \text{karbonat-} \text{Bildung}$ (niedrige CO_2 -Konzentration). $\text{[Ca}^{2+}\text{]} = \text{niedrig}$ (hoher CO₂-Gehalt)

1. *Environ. Monit. Assess.* 2006, 117, 1–10
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13. When a king says anything there is no chance of its being altered.
Anybody who says anything against it would lose his life at once.
14. So everyone was afraid, and began to make arrangements for sending the youngest princess to the forest.
15. There was an old^h maid-servant in the palace who had brought the princess up.ⁱ She entreated them^j all and said, "But you won't be able to send the dear child to the forest alone. I insist on going with her."
16. Everybody was very fond of the youngest princess, and so they agreed to the maid-servant's suggestion. The princess was taken in a litter with the maid-servant to the forest and left there.^k
17. When the princess saw that terrible forest, she was paralysed with fear, and sat clasping the maid-servant to her. She heard the roaring of the tigers and bears and clasped the maid-servant still more closely to her.
18. Evening gradually came on. Where were they to sleep, what were they to eat? They made sure they were going to die,^l and decided to spend the night under a tree.
19. As they sat weeping under the tree and wondering when they would fall a prey to a tiger,^m suddenly the tree began to say, "Princess, you are in no danger. I'm going to split open; come in through the opening" and spend the night.
20. "As soon as you are inside, I will join up again. None of the tigers or bears will know you are here. To-morrow morning I'll split open again, and then you will be able to get out." The princess was delighted when she heard this.
21. All this while they had forgotten hunger and thirst, but now that they were at ease with regard to a place to sleep in, they remembered about it.
22. The maid-servant had a few cowry shells tied up in the edge of her garment. She left the princess inside the tree and went off with these few cowry shells in search of a bāzār.
23. After a lot of searching a little shop was discovered. The maid-servant bought a little parched rice in the shop with the cowries and took it back to the princess.

h. Having left her in the wood a coming (back) occurred.

i. Having thought death certain.

m. When their life will go (i.e. be lost) in a tiger's mouth.

n. tar = phäker.

24. dasi muji kotojir ordhek rajkon:æke khaie^d baki ordhek gacer samne mañite chorje raklo.
25. pordin sôkal bæla rajkon:æ gacer bheto theke berie dækhen jhâke jhâke sonar pakhi eje sei muji khac:e. rajkon:æke dekhei pakhigulo ure palie gælo.
26. pakhigulo ure jabar pore rajkon:æ dekte pelen, se jaegata pakhider sonar paloke bhore roeece. muji khabar jone pakhigulo thæla-theli gütogfuti korechilo tatei tader kotojuli palok khose porechilo.
27. dasi sei palokguli kuje nie sara din bose tai die sundor sundor kœkrhani pakha toiri koke.^e
28. sondihæ bæla bajare gie sei pakhanguli bikri kore elo, ar aßbar somje omni carti mujio kine nielo.
29. sedino abar mujir kotojik rajkon:æke khaie kotojik chorje raklo. tate tar pordino abar pakhir paloke gactola bhore gælo.
30. emni kore roj roj sonar pakha bikri kore kore rajkon:ær krome ɔnek lok:ho taka jome uṭlo.^f
31. ækhon rajkon:æ bhablen ar gacer bhetore na theke ebare ækta mosto bañi toiri kore thakte hobe.
32. rajkon:ær to ækhon ar takañ obab nei; ic:e hooamatrioi ɔnek lok lagie bañi toiri korie' ðelen.
33. bañi hoee gele pore rajkon:ær sad^g holo bagane khub bojo ækta pukur kañaben, ar seta khub sigir hooa cai. kajei ɔnek lok ðorkar. loker jone caridike khobor gælo.
34. edike hoeece ki? chojo rajkon:æ chilen tar babar rayer lokhi^h. tai take bone pañhie obodhi raje ar Santi chilona.

o. Causative, having caused to eat. Having eaten would be khee.

p. kolko and kolie are both used as 3c. past simple of kora. So with all transitive verbs.

q. Were accumulated.

r. Having caused to be built.

s. Desire.

24. The maid-servant gave half the parched rice to the princess to eat,^a and the other half she scattered on the ground in front of the tree.
25. The next morning when the princess came out of the tree she saw that flocks of golden birds had come and were eating the parched rice. Directly they saw the princess the birds flew away.
26. After the birds had flown away, the princess saw the place was full of the golden feathers of the birds. In order to eat the parched rice they had pushed and shoved one another, and so some of their feathers had fallen off.
27. The maid-servant picked up the feathers, and sat all day making a number of beautiful fans with them.
28. In the evening she went to the bazar and sold the fans, and when she came away she bought a little parched rice as before and brought it with her.
29. That day too she gave the princess some of the parched rice to eat, and scattered some. And so the next day the ground under the tree was once more full of bird's feathers.
30. Through keeping on selling golden fans in this way day after day the princess gradually accumulated many lacs of rupees.
31. The princess now thought that instead of staying in the tree she ought now to build a big house and live in it.
32. The princess had now no lack of money. Directly she conceived the wish, she set a lot of men to work and completed the building of the house.
33. After the house had been finished, the princess conceived the desire to have a very big tank dug in the garden, and that it should be done very quickly. So a lot of men were needed. Messages were sent in every direction for men.
34. Meanwhile what was happening at home? The youngest princess was the fortune^b of her father's kingdom, so that there was no peace in the kingdom from the time that she was sent into the forest.

^a. Lakṣmi, the goddess of good fortune. Here the idea is practically the same as *mascot*.

35. choto rajkonæ bone jabar du æg din pørei ar æg dejer rajar sɔnge rajar juddho badhe. juddhe raja æto bhœanok røkom here jan je tæke ækebare bhikhari hoee yete hœ.
36. Je din kono mojurir kajⁱⁱ peten øthoba du ekjø pœsa bhikhe peten Je din tær khaoa juæto, næ to upos kore din kaætate hoto.
37. emni kore rajar din keje jacie æmon somæ tini khøbor pelen je æk rajkonær pukur kaæbar jøne ænek mojurer dørkar.
38. raja khøbor peei chutte chutte bone gie uposthit. rajkonæ dur thekei tær babake dekhe cinte palen.
39. babake ghore ene tær can o jølkhabarer jogæ korbar jøne tær cakor bakorder hukum die dilen.
40. tara tür hukum mote kaj kote gælo. tini niye ediæe babar jøne niyer hate nana røkom ranæa kote lege gælen.
41. bhajaⁱⁱⁱ qalna^{iv} jhol^v ɔmbol^{vi} koto ki je rædlen, ta ar ki bolbo^{vii}; kintu tar æktateo nun dilena.
42. ranæa toiri hoee gele khabar jaega kore babake qeke pañhalen ar niye sekhane pakha hate kore dægie roilen.
43. raja to ejøb aeojon^{viii} dekhe sunæ ækebare obak^{ix} tini bujte pacilena søpno dekcen na yeje acen.
44. ja hok, cakorder kothamote tini afone gie boflen. rajkonæ dægie bataf kote laglen.
45. thalar caridike bañite bañite nana røkom tørkari^x sajanø.
46. raja ænek din pet bhore khete^{xii} panii. æto khabar dekhei tini khub khuñi holen.
47. bosei tarataji ækta bañi fene nie ekju tørkari mukhe dilen, kintu mukhe die dækhen ækebare biñad, ækebare nun nei.

ii. Work for which daily wages are paid.

v. Fried or roasted dishes.

w. A kind of curry.

z. Broth.

y. A name given to different kinds of acid relish.

z. How many things and what things she cooked, am I to say?

35. Only a few days after the youngest princess went to the forest, war broke out between the king and the king of another country. In this war the king was so terribly defeated that he had literally to become a beggar.
36. On the days when he got some job^u or made a few pence by begging, he had something to eat, otherwise he had to spend his days without food.
37. When the king was spending his days in this fashion he was liable to a fine for keeping a lot of idleness by, yet a task day,
38. As soon as he got this sum the king packed off to the forest. The dinner sent him back from a dinner, and brought him.
39. She dinner had been prepared and served out in the kitchen, so dinner sent him to have a bath, and wash themselves.
40. They sent him to every corner of the room. This caused the king which sent him to wash all sorts of things, but he washed with her own hands.
41. She said "I will not go to bed until you come to me." And the king said "I will not go to bed until you come to me."
42. Then the king was ready for bed in place and when he lay down she said "I will not go to bed until you come to me."
43. The king was quite dead asleep so she did not wake him up, but when it hit the clock she said whether he was sleeping, or awake.
44. Immediately he woke up because of the noise and she said "It is late now. The dinner will come and bring you some food."
45. I think the king was surprised "What time is it?" he asked the dinner.
46. The king had not had a good night for many a day. "I do, never sleep if I am here till the morning," he said.
47. "Indeed, I am here to stay, just like the dinner," said the king, and the king said "I am here to stay, just like the dinner, and when the dinner is gone, then I will go."

38. introduction

39. introduction

40. introduction

41. introduction

4. When you write to him what will he say? "I am your
uncle Harry."

5. What does Harry think about his wife? "He thinks she is a
little too much trouble."

6. Does Harry agree that girls don't work? "Yes, as long as
they are good girls."

7. What does Harry think about his wife's mother? "She is
a nice woman, but she is very old."

8. Does Harry like his wife's mother? "Yes, she is a
kind woman, but she is very old."

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kind woman, but she is very old."

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— *Entomophagous Hymenopterans of India.*

Q. What are the responsibilities among the three levels of government?

J.R. Turn right after the bridge's name and "turnout".

48. Then he put that curry aside and tasted another one." That too was just as unpalatable."
49. One by one he tasted the whole lot in the same way and put them on one side. There was not a single one that seemed fit to eat.
50. His majesty sat on perforce with closed hand. He did not have a meal after all.
51. Meanwhile the princess was simply watching the fun from behind; she did not say anything.
52. As the king sat with upraised hand she asked him, "Why haven't you eaten anything? Isn't the curry nice?"
53. The king said, "The curries look very good, and they would be quite good to eat too, only everything has been spoilt for lack of salt. Has curry without any salt any taste?"
54. Then the princess said, "Do you remember that because your youngest daughter said she loved you like salt, you drove her out? To-day, I suppose, you have realised the value of salt."
55. Up to this point the king had not recognised the princess. Directly he heard this remark of the princess, he remembered all about her, and immediately recognised his daughter.
56. Then there was no limit to the king's shame and remorse." He embraced his daughter, began to weep, and again and again to beg her forgiveness.
57. His daughter's disposition was very good. She had never at any time been angry with her father; now when she saw him weeping she melted still further.
58. The king had had no kingdom of his own for a long time. The princess now made her father king of her own forest kingdom.
59. From that time the king lived happily with his daughter, as king of the forest.